गांधी अध्ययन केन्द्र

दशकुमार चरित्र

Dashkumar Charitra

OF

DANDIN

With the Sanskrit Commentary Padachandrika, Hindi and English Translations, and Grammatical and General Notes.

BY

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INTRODUCTION.

The author.—As is well known Dandin is the author of the famous *Dasukumaracharita.* Much of biographical interest cannot be given about him as, in fact, of any other Sanskrit writer. He is said to have flourished in the latter half of the sixth century of the Christian era. According to one account he was a contemporary of Bâna, (the great author of the *Kâdambari* and *Harshacharita* both of which are in prose), whose age is given to be the seventh century. It is very likely that they might have been contemporaries, or at any rate, might have lived in the same age of Sanskrit literature when the best works of Sanskrit prose were written. Dandin is also the author of *Kâvyâdarsa,* a work of great authority on Sanskrit Rhetoric. Dandin enjoys the high esteem of later writers and he is generally referred to as Acharya-Dandin (*Acharya* meaning teacher or preceptor).

THE DASAKUMARACHARITA.

As the name implies, it is the story of the ten princes or youths. They are (1) Somadatta, (2) Pushpodbhava, (3) Râjavâhana, (4) Apahâravarman, (5) Upahâravarman, (6) Arthapâla, (7) Pramati, (8) Mis'ragupta, (9) Mantragupta, and (10) Vis'ruta. Râjavâhana is the chief figure here and the rest are his associates. The following is a brief eccount of their early lives.

There was a kingdom known as Magadha (the capital of which was Pushpapuri) ruled over by a king known as Râjahamsa. He had an accomplished wife, by name Vasumatî, and his chief ministers were three, known as Dharmapâla, Padmodbhava, and Sitavarman. Sitavarman had two sons, Sumati and Satyavarman; Dharmapâla had three sons, Sumantra, Sumitra and Kâmapâla; and Padmodbhava had two sons, Sus'ruta and Ratnodbhava.

Of these Satyavarman had a philosophical bent of mind and went on pilgrimage; Kâmapâla was a libertine and began to wander everywhere without purpose or design; and Ratnodbhava took interest in trade, and crossed the sea in pursuit of his favourite occupation. The other four succeeded to their fathers' offices in due course, (when their fathers were dead).

There began a war between Magadha and Malava. Rajahamsa was a very powerful ruler and warrior, and though he completely defeated Mânasâra, the ruler of Malava, yet, out of mercy, he spared him his life and kingdom. Manasara however was trying to regain his honour of being a warrior, but, finding that Rajahamsa was more than a match for him, prayed to Siva and obtained *from Him a mace which could kill any one.* Manasara thought of employing it for killing Rajahamsa in a hand to hand fight between them on the field of battle, and being proud of it, he marched on Magadha. Secret spies brought this news to Rajahamsa. His ministers Sumati and others tried to pursuade him that Manasara was coming because of the divine help he had, and thus it was best for them to avoid battle and retire into impregnable fortresses. Rajahamsa who was conscious of his superior strength preferred to give him battle. His queen was just then big with child, and the ministers at last prevailed upon the king to consent to send the ladies at least to a safe place in the mountain region of the Vindhyas.

The battle began and the two kings met. It was very fiercely contested on both sides, and at last Manasata dashed his mace on Rajahamsa. The latter tried to shatter it to pieces, and nevertheless it fell on his charioteer and killed him, and made Rajahamsa fall senseless in his chariot. The controlling hands of the charioteer being gone the horses dashed out of the field with great speed and would not stop till they reached very near the place where the royal ladies were hiding.

The king continued to be in the same condition till the cold breeze of the next morning restored him to consciousness.

His wife heard of the sad end of the battle and tried to commit suicide. The ministers tried to dissuade her, but she quietly escaped when they were all asleep. Before she hanged herself she exclaimed that she might be the wife of her own husband even in the next birth. The king who was quite near by and whose consciousness had just returned heard this, and recognizing the voice of his beloved queen, ran to her and consoled her. He met his ministers next and they all stayed together in the forest. Though Rajahamsa wanted to perform austere penances, yet the sage Vâmadeva who was near told him that no such trouble was necessary and his mighty son who would soon be born would vanquish the foe and build an empire. Soon a son was born to him, and the name of Râjavâhana was given to him. Just about that time his four ministers Sumati, Sumantra, Sumitra, and Sus'ruta had each a son known as Pramati, Mitragupta, Mantragupta and Vis'ruta. All these children began to grow together.

The king of Mithila was a friend and ally of Rajahamsa. He had gone to his help when the war began, and when Manasara stood victorious on the field, the king of Mithila whose name was Prahâravarman was captured but was allowed to go. While retiring with his meek and crest-fallen army he was opposed by a hunting tribe, and leaving the chief portion of his remaining army to protect the harem he fled for life. He had two twin baby sons and an old woman and her daughter who were their nurses who could not follow the king. While the two nurses were following with what speed they could a tiger appeared there, and the daughter ran away with one child while the mother who had the other could not. Some hunters killed the tiger and carried off the child. A sage learnt this story from the old nurse, and when he

chanced to pass by the temple of a goddess near by, he heard the hunters speak to themselves that they should offer up the boy as a sacrifice to the goddess. The sage however saw that the boy was the son of Praharavarman, and gently persuaded the hunters to give him up to him. He next carried the child to Rajahamsa, who received it with great pleasure as it was the child of his friend and minister and asked his wife to nourish it. The king gave that boy the name of Upahârvarman (because he was presented). Thus there were six princes.

Some time later, Rajahamsa had gone to bathe in some holy water where he saw a huntress caressing a boy who was every inch a prince. The story [illegible] the sage had told him of the twin sons of Pr[illegible]man at once came to his mind, and on inquiry h[illegible] that that boy was the other son of Praharavarman. He recovered the boy from that woman, and giving the name of Apahârvarman (because he had been carried off) to him, he asked his wife to bring him up too. Thus the number of princes became seven.

Ratnodbhava, in pursuit of trade, had gone to a distant island where he was married to the daughter of a rich merchant. While coming back with his wife who had become pregnant, his ship sank. Nothing was known as to what had become of Ratnodbhava but his wife was saved by her maid attendant. A male child was born in a forest and the mother lay unconscious under a shady tree. The maid attendant tried to find if there was any way leading to any town or village, but finding that it was unwise to leave the new born babe behind, she carried it in her hand. She met a disciple of Vamadeva and on inquiry told him the story. A monkey came and threatened her, and she ran away dropping the child. A wild elephant appeared there, and the disciple of the sage too hid himself in a bush. The elephant picked up the child, but as just then a lion roared, he threw the child and ran away. The child however was caught by a

monkey on a tree and placed on a thick branch. After a time the danger being all past, the disciple of the sage came out of the bush and took the child which was unhurt. Though he made a search all over there, he could find no woman: and thus he took the baby to Rajahamsa and presented it to him. The king gave him the name of Pushpodbhava (because he was picked up like a flower on a tree). The young boy was brought up by his uncle Susruta. The number of princes now became eight.

Kamapala who was wandering without purpose happened to meet the daughter of a Yaksha ('a demigod') and married her with her father's consent. A son was born to him by her. One day she came to the queen Vasumati, told her her story, presented her child to her and disappeared. The king Rajahamsa gave the name of Arthapala (lit. the protector of wealth—Yakshas are reputed to watch certain hidden treasures), and all the sacramental ceremonies of the boy were performed by his uncle Sumitra. The number of princes thus became nine.

Satyavarman who was a wandering pilgrim came to a place on the banks of the Kaveri. There he happened to marry a wife, by name Kâli, and settle as a householder. But as he had no children by her he married another by name Gauri. The latter bore him a son and it excited the jealousy of Kali. One day she managed to entice the nurse who had that child in her arms, to the banks of the river, and threw her with the child into it. The nurse however held the boy in one hand and with the help of the other was trying to float. The river was in full flood, and a big tree which had been uprooted was being washed off. The woman held it and placed the boy on it, but a serpent which was on that tree stung her. The tree however being washed to the shore, she came out of the river with the boy, but was badly crying as the poison had begun to tell its effect. A sage who

lived in the same hermitage as Vamadeva, happened to be there just then, and before he could bring a herb which could counteract the poison the woman had expired. He cremated her body and being unable to trace Satyavarman or his house, he carried the boy to Rajahamsa and presented it to him. Rajahamsa called him Somadatta (perhaps because he was brought and *given* by the sage); and Sumati, the uncle of the boy, brought him up. Thus the number of the princes became ten.

Some years passed and all the ten children grew to their manhood. The sage Vâmadeva proposed to Rajahamsa that it was time for his son Rajavahana to go on a conquest tour with his friends. It was agreed to and they were all duly sent. They all arrived at the centre of the Vindhya forest and there they saw a man who was evidently a Brahmana by caste but had become a fierce freebooter. On being asked by Rajavahana, that Brahamana too guessed that his inquirer was a prince and said: "O prince, there are many Brahmanas, so in name, who have given up their natural mode of life and have mixed with barbarous tribes. I am the son of one of such, my name is Mâtanga, and I used to go to the towns with a force of freebooters, capture and bring wealthy men along with their wives and children to the forests, and plunder them. One day, my associates were about to kill a Brahmana, and cruel as I was, I pitied him and told my friends that it was a sin to kill him. They reviled me with anger, and unable to endure it I began to fight with them, and in the scuffle that followed I was almost killed. My life however returned, a change came on me, and I was taught by that very humane Brahmana to read and write and worship Siva, the Giver of Knowledge. Ever since I have kept myself aloof from my former friends and have advanced in the line of devotion to some extent." He then took the prince aside and continued, "Last night Siva appeared before me and said in a kindly voice, 'On the banks of a river which is in the very heart of the Dandaka forest

there is a temple of Siva wherein the image is of pure alum. Just behind the image there is a cave: go and enter it, take a copper-inscription contained in it, practise what is written in it, and you will become the king of the lower-world. A prince who would help you in the matter will come this way in a day or two.' You have come accordingly, and would you help me?" Rajavahana assented, and thinking that if he would ask his friends they would not permit him to go, he left them when they were all asleep at the dead of night and followed the Brahmana.

The next morning the other nine princes saw that Rajavahana was nowhere to be seen and were alarmed. They decided that all of them should go to search for him; and agreeing upon a particular place of their meeting again they dispersed in different directions.

It is the adventures of those princes in their search of Rajavahana and also those of Rajavahana himself that are described in the *Dasakumara-Charita*. The work is divided into three parts. (1) Pûrvapîthikâ (Prologue), (2) the main part of the work, and (3) Uttarapîthikâ (Epilogue). An analysis of the work is this:

Purvapithika:

Uchchhvâsa 1. The Birth of the Princes.
„ 2. Rendering help to the Brahmana (Matanga).
„ 3. Adventures of Somadatta.
„ 4. Adventures of Pushpodbhava.
„ 5. Marriage of Rajavahana.

Main Part of the work:

Uchchhvâsa 1. Adventures of Rajavahana.
„ 2. Adventures of Apaharavarman.
„ 3. Adventures of Upaharavarman.
„ 4. Adventures of Arthapala.
„ 5. Adventures of Pramati.
„ 6. Adventures of Mitragupta.

Uchchhvâsa 7. Adventures of Mantragupta.
„ 8. Adventures of Visruta.

Uttarapithika.

Concluding part of not only the Adventures of Visruta, but of the whole work. It ends by saying that Rajavahana succeeded in ascending the throne at Pushpapuri and the other princes (who were his associates) began to rule over territories everywhere following the will of Rajavahana.

The merits of the work are innumerable and they could best be studied independently.

THE VISRUTA-CHARITA.

A brief summary of the Adventures of Visruta has been given at the beginning of the Notes, and the Notes have been made as exhaustive as possible. In some places the splitting of expressions of compound words (Vigrahavâkyas) have been given in full, and in some places where difficulty is not likely to be felt, the compounds are explained in a suggestive, though not in a strictly conventional, manner. Grammatical notes on all important points have been given and several important quotations too have been given here and there. Considering the standard to which the present edition is intended details of Rhetoric etc. have not been deemed necessary to give, and a close translation has been appended. It might also be noted that the text has been carefully edited, different readings noted, and wherever it was felt necessary explanations of variants too have been given. The abbreviations employed are quite suggestive and need no explanation.

In the *Visruta-Charita* Dandin tries to draw a vivid picture of political science as exemplified in actual life. In Punyavarman who is depicted to have been an embodiment of sacred law and political science, we find a thorough success in managing a vast empire. In his son who is proficient in arts, but neither in sacred law nor in political science, we find a thorough failure even to continue

to rule, a puppet in the hands of worthless favourites and sycophants, and one who is completely blind even to the most apparent forms of the enemies' plot. In Vasantabhanu who had a good knowledge of political science but nothing of sacred law and who was weak in person, we see an inability to consolidate and maintain the empire. In Visruta we find every virtue and strength and prowess and that is why everything was so easy for him. In Mitravarman we find an idiot and a rake, who, without deep thought or counsel, would try to intrigue and bring ruin on his own head. In Prachandavarman we find an upstart, who when he had to mourn the death of Mitravarman is amusing himself with a company of musicians and songsters. In Bhaskaravarman we find a typical instance of what pedigree and education—the latter well directed and supervised under the fostering care of relatives—can accomplish. Thus in this short story Dandin draws a vivid picture of so many political characters. Side by side he places before us a corrupt condition of the court, its favouritism which shoves by all that is noble and good, its extravagance, and its meek and helpless condition where the king is a weak man. He also gives numerous instances of what covert treachery can accomplish, and what disastrous results would follow by implicitly believing in false friends. Nor does he omit to give an account of what actual well-wishing does, how it sinks all personal considerations in the interests of others, and how it risks one's own safety or even life to do good to others. There is at least one example of how really capable men can judge the worth of others independently of others' reports regardin them. Development of characters is typically excellent considering the short space the story occupies, and great is the amount of political and Sastraic knowledge it imparts in addition to literary and linguistic merits with which the work abounds throughout. Every action is quite practical, and nowhere is a touch of superhuman element in it.

Of the male characters, there is first Anantavarman. He is an accomplished man no doubt, but in his case we find how hollow a knowledge in arts is it is not coupled with education in sciences. Knowledge in arts makes a man amiable, social, and genial, but alone it is unsuited to manage weighty affairs. In Avantavarman we find an example of how one can be easily induced either to good or bad. He listens reverentially to the old minister, he is easily moved in an opposite direction by the sycophant wretch (Viharabhadra), and actually follows whatever Chandrapalita, his false friend, says. He is as light in talk as in knowledge, and cannot feel relief unless he has told his ladies of his intention to *study* political sciences. He lacks descrimination, he cannot read men and circumstances, and above all he cannot open his eyes even when the enemies' plots have hopelessly advanced. When virtue is once abandoned one vice leads to another, and at last the individual does not hesitate to do the fatal act which proves his immediate ruin. In depraved characters consideration and judgment can seldom be present.

Next there is Bhaskaravarman. In him we find how a son may be a strange contrast to his father, and how training, education, and good company can direct all the latent powers in early life. When we see how a young boy of tender years, a prince unused to fatigue of any kind, can walk on foot on the rugged paths of the Vindhya forest, we begin to feel how latent the sustaining power is that is transmitted in blood. He is almost dying with thirst, but, when Nalijangha falls down into the well, he goes here and there to find out if he can secure any help. We are all the more struck at his words to Visruta, 'I am not able to lift him up.' He knows he should save the old man, but regrets his want of strength. He has recognized the danger he is in and admits that Nalijangha is his "only support." He understands what Visruta is doing for him, readily puts on the guise of Kapalika as he is asked to do, stays on the

cremetery with him, and knowing how dangerous it would be if Visruta failed in his attempt to stab Prachandavarman or to escape uncaught after the act, he sits alone in the poor hut at the time of evening taking care of their things. He sits in the dark hole at the dead of night and behaves most satisfactorily in the presence of those who regarded him as the favoured son of the goddess. The most trying circumstance of the whole is his meeting with his mother in the guise of a Kapalika. He knows the purpose and does not yield to filial emotions though he meets her after the extreme fatigue of wandering to the forest.

In Visruta we find a combination of all characteristics. His various noble qualities are summed in the one sentence of Aryaketu—"The purity of pedigree, an uncommon appearance, sharpness of intellect, energy and intellect which are more than human, liberality which is unlimited, skill in weapons which is extremely wonderful, knowledge of mechanical arts in no small degree, propensity ever melting to favour, brilliance too which cannot be displayed by others, and valiantness too of the same description—these qualities which are hard to find even singly are all found collectively in this one person." His ability to penetrate the thoughts of others can be readily seen when, at the words of the hunter, 'Prachandavarman is coming there to solicit in marriage Manjuvadini the *daughter* of Mitravarman,' he at once guesses what treachary had been contemplated by Mitravarman. To frustrate his plans and to save the honour of Vasundhara, he devises a certain course and subsequent events justify that he was quite right. None, not even Vasantabhanu, could guess the trick he played in the temple, and far from being suspected he so manages that his cause was furthered. His notion of "lordly tree of politics" shows his excellent grasp of every practical detail of it, he is most careful in selecting men to be his co-adjutors, he remodels the entire state, he pays particular attention to the education of the young king, and

amasses wealth as most essential for chastising the enemy. While conscious of his superior skill he is not conceited, and thus it became very easy for him to vanquish the enemies.

Vasantabhanu is no doubt an expert in practical political craft, but he is conceited and cannot make himself popular. He lacks power of organization, he cannot win adherents to his cause, he cannot see what is beyond the surface, he cannot inspire his followers and army with bravery and courage at the moment of need, nor can he remove superstitious fear from their hearts, and thus the vast territories which he had brought under his control vanished in no time. He is unscrupulous, treacherous, and devoid of all honour of chivalry. In all this he forms a direct contrast to Visruta, and his only success in organization was to employ depraved characters to destroy the vigour of Anantavarman's army.

Vasurakshita is a minister of extremely high qualities, and it requires a Punyavarman to appreciate him. He is a straightforward man and in citing Chanakya's words he confesses that he cannot follow the will of another, and particularly his young master. He is patient and hopes that, though the king insults him in every way, in time to come at least he can do good to his master and continues to be in office. When the danger became imminent he tries to save the chief queen and her two children. He is very old, and consequently the fatigue and care brings death on him.

Nalijangha is a faithful and obedient courtier. He cannot conceive great things, but is a successful assistant. He takes a hint readily and satisfactorily does the needful.

Viharabhadra is an unprincipled sycophant. He has the wily manners and speech characteristic of a favourite, and to heighten the effect he does not hesitate even to prostrate before the person he is addressing and thus impress upon him his supposed sincerity. He is a disturbing factor about the king, and even the ministers had no

other alternative but to bribe him and thus win his non-interference. (He does not hesitate to introduce bad characters to the king, and all he cares is his gain, his pleasure, and his influence.

Chandrapalita is a more intelligent rogue than Viharabhadra. He is playing a part in the interests of his master (Vasantabhanu), and that he does thoroughly. If Viharabhadra satirizes everything and imputes bad motives to every one Chandrapalita tries to point out apparent merits in every vice. He argues how different a king is from sages and the world at large, and says that what precepts hold good of every one else cannot be true of the king. He does not hesitate to do any mean act, even to act as a pimp, if it could enhance the prospects of Anantavarman's ruin.

Prachandavarman may be dismissed with a single remark that he is a vain upstart and cannot understand the nature of time, place, and circumstances. His supposed 'father-in-law' is dead, and when it is time for him to mourn, he sits at ease to enjoy music, pleasures, and pastimes. Considering his stupidity and foolishness, Visruta may be excused for having murdered him ruthlessly, and thus putting out of the way a despicable accessory to the intended treachery of Mitravarman.

Aryaketu is the last person who stands intellectually eminent. He is a keen observer of men and circumstances, and Visruta himself admits that Mitravarman came to ruin for having discarded his sound advice. In spite of Nalijangha's report, he has understood Visruta and firmly believes that he is capable of accomplishing everything. In his reply to Nalijangha he never even alludes to the supposed divine origin of Visruta—though that belief was shared by some of the ministers. He simply extols his various parts and says, "He is a tree of poison to the enemies while a sandal-wood tree to those that are attached to him,"—a hint enough that he knows there is no mystery about Visruta, he has invented means to destroy his enemies easily, and to protect those

that are near and dear to him. He readily consents to help him to reorganize the government and the state.

The hunter too deserves some passing notice. He takes a just pride in his actions, and though the superior skill of Visruta in killing and roasting the deer astonished him, yet at the very first question he hints that he should not be underrated for having unsuccessfully shot three arrows at the deer and that he can shoot tigers etc., with ease. He is necessary for the story as having (1) made the deer run that way, (2) given the arrows and bow to Visruta for shooting the deer, and (3) supplied news at Mahishmati which enables Visruta to devise at once a plan of action.

The female characters are only two, Vasundharâ and Manjuvâdinî. In the former we find a typical wife who preserves her moral superiority in spite of the depraved condition of her husband. She is affectionate and was overcome with emotion when she saw Visruta befriending the cause of her children. Her words to Visruta, while encouraging him, give him a gentle hint that she would not allow herself to be deceived or to be kept in anxiety long. Manjuvadini of course is a novice and feels an emotion of spontaneous love to Visruta.

En passant one more point, *viz.*, the contrast between the rule of Anantavarman over a well-organized kingdom and that of his son over a corrupt one, may be noticed. Whatever the head of a state is, others, whether subjects or officials, follow him. Anantavarman became corrupt, and with him the whole state became so and fell an easy prey to the enemies' plots. With the accession of his son at Mahishmati the state which was wholly corrupt became well organized very soon, injustice vanished, justice took firm foot, and there was cotentment, loyalty, and a spirit of adherence to the king's cause everywhere. The favouritism of Viharabhadra made even such ministers as Vasurakshita indifferent, while the advise of Visruta won to the king's side even the ministers of Mitravarman.

विश्रुतचरितम्

*अथ सोऽप्याचचक्षे—'देव, मयाऽपि परिभ्रमता विन्ध्याटव्यां कोऽपि कुमारः क्षुधा तृषा च क्लिश्यन्नक्लेशार्हः क्वचित्कूपाभ्याशेऽष्टवर्षदेशीयो दृष्टः। स च त्राससगद्गदमगदत्—'महाभाग, क्लिष्टस्य मे क्रियतामार्य, साहाय्यकम्। अस्य मे प्राणापहारिणीं पिपासां प्रतिकर्तुमुदकमुदञ्चयन्निह कूपे कोऽपि निष्कलो ममैकशरणभूतः पतितः। तमलमस्मि नाहमुद्धर्तुम्' इति। अथाहमभ्येत्य प्रतत्या कयाऽपि वृद्धमुत्तार्य तं च बालं वंशनालीमुखोद्धृताभिरद्भिः फलैश्च पञ्चषैः शरक्षेपोच्छ्रितस्य † लकुचवृक्षस्य शिखरान्मया पातितैः प्रत्यानीतप्राणवृत्तिमापाद्य, तरुतलनिषण्णस्तमप्राक्षम्—'तात, क एष बालः, को वा भवान्, कथं चेयमापदा-

पदचन्द्रिका व्याख्या

इदानीं विश्रुतनामा कुमारः स्वचरितं वक्तुमुपक्रमते। अथेत्यानन्तर्यार्थे। स विश्रुतनामा। अक्लेशार्हः क्लेशार्हो नेत्यर्थः। कूपो जलाशयः। अभ्याशे समीपे। देशीयः। 'कल्पब्देश्यदेशीयरः' इति ईषदन्यूनार्थे। साहाय्यकं सहायस्य भावस्तथा। पिपासा पातुमिच्छा। प्रतिकर्तुं दूरीकर्तुम्। उदञ्चन्निष्कासयन्। कोऽप्यविदितकुलनामा। निष्कलः स्थविरः। वृद्ध इति यावत्। 'निष्कलः स्थाविरः समौ' इति वैजयन्ती। अथेति। प्रतत्या वल्ल्या। 'वल्ली तु व्रततिर्लता' इत्यमरः। रज्जुस्थानीकृतयेति भावः। वंशनाली वेणुः। पञ्चषैः पञ्च षड् वा। 'संख्ययाव्यय' इत्यादिना बहुव्रीहिः। 'बहुव्रीहौ संख्येये डजबहुगणात्' इति समासान्तो डच्। शरक्षेपो बाणगमनम्। ततोऽप्युच्छ्रितस्य। उन्नतेत्यर्थः।

*अथेति क्वचिन्नास्ति। † लिकुच।

पन्था' इति'। सोऽश्रुगद्गदमगदत्—'श्रूयतां महाभाग। विदर्भो नाम जनपदः। तस्मिन्भोजवंशभूषणम्, अंशावतर इव धर्मस्य, अतिसत्त्वः, सत्यवादी, वदान्यः, विनीतः, विनेता प्रजानाम्, रञ्जितभृत्यः, कीर्तिमान्, उदग्रः बुद्धिमूर्तिभ्यामुत्थानशीलः, शास्त्रप्रमाणकः*, शक्यभव्यकल्पारम्भी, संभावयिता बुधान्, प्रभावयिता सेवकान्, उद्भावयिता बन्धून्, न्यग्भावयिता शत्रून्, असंबद्धप्रलापेष्वदत्तकर्णः, कदाचिदप्यवितृष्णो गुणेषु, अतिनदीष्णः कलासु, नेदिष्ठो धर्मार्थसंहितासु, स्वल्पेऽपि सुकृते सुतरां प्रत्युपकर्ता†, प्रत्यवेक्षिता कोशवा-

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लकुचवृक्षस्य। 'लकुचो लिकुचो डहुः' इत्यमरः। भाषया 'बडहर' इति प्रसिद्धः। जरन्तं वृद्धम्। श्रूयतामिति। जनपदो देशः। 'नीवृज्जनपदो देशविषयौ तूपवर्तनम्' इत्यमरः। अंशेनैकदेशेन। अत्यन्तं सत्त्वं यस्येति। सत्त्वं बलं, सत्त्वगुणो वा। वदान्यो बहुप्रदः। 'स्युर्वदान्यस्थूललक्ष्यदानशौण्डा बहुप्रदे' इत्यमरः। विनीतो नम्रः। विनेता शिक्षाकर्ता। रञ्जिता अनुरागं प्रापिता भृत्याः सेवका येनेति। उदग्र उन्नतः। मूर्तिः कायः। बुद्धिर्मतिः। उत्थानशीलः पौरुषस्वभावः। 'उत्थानं पौरुषे तन्त्रे संनिविष्टोद्गमेऽपि च' इति विश्वः। शास्त्रमेव प्रमाणं यस्येति स तथा। शक्यभव्यकल्पारम्भी। 'शक्यं सुसुकरं कर्म भव्यं तु जनलालितम्। कल्पं युक्तं न भङ्गेन सदैवैष समाचरेत्॥' इति दिवाकरः। शक्यं स्वसाध्यम्। भव्यं। 'भावुकं भवुकं भव्यं कुशलं क्षेमम्' इत्यमरः। कल्पो विधिः। 'कल्पो न्याय्ये विधौ शास्त्रसंगते ब्रह्मवासरे। कल्पद्रुमे विकल्पे च' इति महीपः। संभावयिता संभावना मानधनादिनेति। एवं सर्वत्र। असंबद्धाः परस्परामिलिताः प्रलापा निरर्थकवचनानि। 'प्रलापोऽनर्थकं वचः' इत्यमरः। अदत्तकर्णः। अश्रोतेत्यर्थः। अवितृष्णो न विगता तृष्णा यस्येति स तथा। नदीष्णो निपुणः। 'नदीष्णाभिज्ञनिष्णातप्रवीणनिपुणा अपि' इत्यमरः। नदीपूर्वात् ष्णातेरातोनुपसर्गे कप्रत्ययः। 'निनदी-

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*प्रमाणकः। †प्रत्यवसिता।

हनयोः, यत्नेन परीक्षिता सर्वाध्यक्षाणाम्, उत्साहयिता कृतकर्मणामनुरूपैर्दानमानैः, सद्यः प्रतिकर्ता दैवमानुषीणामापदाम्, षाड्गुण्योपयोगनिपुणः, मनुमार्गेण प्रणेता चातुर्वर्ण्यस्य, पुण्यश्लोकः, पुण्यवर्मा नामाऽऽसीत् । स पुण्यैः कर्मभिः प्राप्य पुरुषायुषम्, पुनरपुण्येन प्रजानामगण्यतामरेषु । तदनन्तरमनन्तवर्मा नाम तदायतिरवनिमध्यतिष्ठत् । स सर्वगुणैः समृद्धोऽपि दैवाद्दण्डनीत्यां नात्यादृतोऽभूत् । तमेकदा रहसि वसुरक्षितो नाम मन्त्रिवृद्धः, पितुरस्य बहुमतः प्रगल्भवागभाषत—'तात, सर्वैवाऽऽत्मसंपदभिजनात्प्रभृत्यन्यूनैवात्र भवति लक्ष्यते । बुद्धिश्च निसर्गपट्वी, कलासु नृत्यगीतादिषु चित्रेषु च काव्यविस्तरेषु प्राप्तविस्तारा तवेतरेभ्यो प्रतिविशिष्यते । तथाऽप्यसावप्रतिपद्याऽऽत्मसंस्कारमर्थशास्त्रेषु, अनग्निसंशोधितेव हेमजातिर्नातिभाति बुद्धिः । बुद्धिहीनो हि

भ्यां स्नातेः कौशले' इति मूर्धन्यः । नेदिष्ठो निकटवर्ती । 'अन्तिकबाढयोर्नेदसाधौ' इति साधु । प्रत्यवेक्षा गवेषणम् । कोशो भाण्डागारम् । वाहनान्यश्वादीनि । प्रतिकर्ता प्रतीकारकर्ता । षाड्गुण्यं षड्गुणाः चातुर्वर्ण्यादिपाठात्स्वार्थे ष्यञ्प्रत्ययः । 'संधिर्ना विग्रहो यानमासनं द्वैधमाश्रयः । षड्गुणाः शक्तयस्तिस्रः प्रभावोत्साहमन्त्रजाः' इत्यमरः । चत्वारो वर्णा एव चातुर्वर्ण्यम् । पुण्यश्लोकः पवित्रकीर्तिः । 'पद्ये यशसि च श्लोकः' इत्यमरः । पुण्यवर्मेति नाम राजा । स इति । प्राप्य । जीवित्वेत्यर्थः । प्राप्य लब्ध्वा वा । पुरुषायुषं पूर्णमायुः । अपुण्येन पापेनेत्यर्थः । अगण्यत । 'गण संख्याने' । अमरेषु देवेषु । तदनन्तरम् । पुण्यवर्मोत्तरमित्यर्थः । अनन्तवर्मेति । तदायतिस्तस्मात्पुण्यवर्मण आयतिः प्रभावो यस्येति स तथा । 'स्यात्प्रभावेऽपि चाऽऽयतिः' इत्यमरः । दैवाददृष्टात् । दण्डनीत्यां राजनीत्याम् । रहस्येकान्ते । प्रगल्भा प्रौढा वाग्यस्येति स तथा । तातेति संबोधनम् । अभिजनात् । 'कुलान्यभिजनान्वयौ' इत्यमरः । अतिशयेन पटुः पट्वी । विस्तारो विस्तृतत्वम् । इतरेभ्योऽन्येभ्यः । प्रतिविशिष्यते । विशिष्टा भवतीत्यर्थः । तथाऽपीति । हेमजातिः सुवर्ण-

भूभृदत्युच्छ्रितोऽपि परैरध्यारुह्यमाणमात्मानं न चेतयते। न च शक्तः साध्यं साधनं वा विभज्य वर्तितुम्। अयथावृत्तश्च कर्मसु प्रतिहन्यमानः स्वैः परैश्च परिभूयते। न चावज्ञातस्याऽऽज्ञा प्रभवति प्रजानां *योगक्षेमयोराराधनाय। अतिक्रान्तशासनाश्च प्रजा यत्किंचनवादिन्यो यथाकथंचिद्वर्तिन्यः सर्वाः स्थितीः संकिरेयुः। निर्मर्यादाश्च †लोका लोकादितोऽमुतश्च स्वामिनमात्मानं च भ्रंशयेयुः। आगमदीपदृष्टेन खल्वध्वना सुखेन वर्तते लोकयात्रा। दिव्यं हि चक्षुर्भूतभवद्भविष्यत्सु व्यवहितविप्रकृष्टादिषु च विषयेषु शास्त्रं नामाप्रतिहतवृत्ति। तेन हीनः सतोरप्यायतविशालयोर्लोचनयोरन्ध एव जन्तुरर्थदर्शनेष्वसामर्थ्यात्। अतो विहाय बाह्यविद्यास्वभिषङ्गमागमय दण्डनीतिं कुलविद्याम्। तदर्थानुष्ठानेन चाऽऽवर्जितशक्तिसिद्धिरस्खलितशासनः शाधि चिरमुदधिमेखलामुर्वीम्' इति। एतदाकर्ण्य

जातिः। बुद्धिशून्यो बुद्धिहीनः। अत्युच्छ्रितोऽपि महानपि। परैः शत्रुभिः। अध्यारुह्यमाणमाक्रम्यमाणम्। न चेतयते। विना संज्ञानेन स्मारयत इत्यर्थः। साध्यं कार्यम्। साधनं कारणम्। कर्मसु कार्येषु स्वैरात्मीयैः। परिभूयते पराभवं प्राप्यते। अवज्ञातस्यावगणितस्य। योगोऽलभ्यलाभः। क्षेमं सिद्धिसंरक्षणम्। 'अप्राप्तप्रापणं योगः क्षेमं प्राप्तस्य रक्षणम्। द्वयं च साधयेद्भूपः प्रजानां विधिवत्प्रदः॥' इति। इतो लोकादिहलोकात्। अमुतः परलोकात्। भ्रंशयन्ते पातयन्ते। आगम एव दीपस्तेन दृष्टेन। अध्वना मार्गेण। लोकयात्रा लोकस्थितिः। अप्रतिहतवृत्ति न प्रतिहता कुण्ठिता वृत्तिर्यस्येति। तेन शास्त्रचक्षुषेत्यर्थः। हीनो रहितः। सतोर्विद्यमानयोः। विशालयोर्महतोः। बाह्यविद्यास्वितरविद्यासु। अभिषङ्गं सङ्गम्। 'अभिषङ्गस्त्वभिभवे सङ्गे आक्रोशनेऽपि च' इति वैजयन्ती। आगमय। प्रापयेत्यर्थः। तदर्थानुष्ठानेन कुलविद्यानुष्ठानेनेत्यर्थः। आवर्जिता प्राप्ता। अस्खलितशासनोऽहताज्ञः। शाधि

*क्षेमसाधनाय। †...दस्य लोको...भ्रंशयते।

'स्थान एव गुरुभिरनुशिष्टम्। तथा क्रियते' इत्यन्तःपुरमविशत्। तां च वार्तां पार्थिवेन प्रमदासंनिधौ प्रसङ्गेनोदीरितामुपनिशम्य समीपोपविष्टश्चित्तानुवृत्तिकुशलः प्रसादवित्तो गीतनृत्यवाद्याद्विष्वबाह्यो बाह्यनारीपरायणः पटुरयन्त्रितमुखो बहुभङ्गिविशारदः परमर्मान्वेषणपरः परिहासयिता परिवादरुचिः पैशुन्यपण्डितः सचिवमण्डलादप्युत्कोचहारी सकलदुर्नयोपाध्यायः कामतन्त्रकर्णधारः कुमारसेवको विहारभद्रो नाम स्मितपूर्वं व्यज्ञापयत्—'देव, दैवानुग्रहेण यदि कश्चिद्भाजनं भवति विभूतेः, तमकस्मादुच्चावचैरुपप्रलोभनैः कदर्थयन्तः स्वार्थं साधयन्ति धूर्ताः। तथाहि। केचित्प्रेत्य किल लभ्यैरभ्युदयातिशयैराशामुत्पाद्य, मुण्डयित्वा शिरः, बद्ध्वा दर्भरज्जुभिः, अजिनेनाऽऽच्छाद्य, नवनीतेनोपलिप्य, अनशनं च शायित्वा, सर्वस्वं स्वीकरिष्यन्ति। तेभ्योऽपि घोरतराः *पाषण्डिनः पुत्रदारशरीरजीवितान्यपि मोचयन्ति। यदि कश्चित्पटुजातीयो नास्यै मृगतृष्णिकायै हस्तगतं

शिष्य। 'शासु अनुशिष्टौ'। एतदिति। स्थाने। युक्तमित्यर्थः। अनुष्ठितमङ्गीकृतम्। चित्तानुवृत्तिर्मनोगतं तत्र कुशलः। प्रसादवित्तो राजप्रसादप्रसिद्धः। गीतं गानम्। नृत्यं नर्तनम्। वाद्यं चतुर्विधम्। अबाह्योऽभिन्नः तन्मय इति भावः। अयन्त्रितमुखोऽनियतमुखः। बहुभाषीत्यर्थः। 'भङ्गी स्याद्वक्रभाषितम्' इति वैजयन्ती। परमर्म परगोप्यम्। परिवादो निन्दा। उत्कोचो गुप्तद्रव्यादिग्रहणम्। दुर्नयानामुपाध्यायोऽध्यापकः। कामतन्त्रे कामशास्त्रे। कर्णधारो नाविकः। कुमारसेवकः कुमारावस्थायाः प्रभृति सेवकः। कदर्थयन्तो निन्दयन्तः। तथाहीति। 'प्रेत्यामुत्र भवान्तरे' इत्यमरः। किलेत्यलीके। अजिनेन चर्मणा। अनशनं निराहारम्। पाषण्डिनोऽसंबद्धवादिनः। सर्वतो भ्रष्टा इत्यर्थः। पटुजातीयः। 'प्रकारवचने जातीयर्' कार्षापणम्। 'कार्षापणः कार्षिके

* पाखण्डिनः।

त्यक्तुमिच्छेत् तमन्ये परिवार्याऽऽहुः—एकामपि काकिणीं कार्षापणलक्षमापादयेम, शस्त्रादृते सर्वशत्रून्घातयेम, एकशरीरिणमपि मर्त्यं चक्रवर्तिनं विदधीमहि, यद्यस्मदुद्दिष्टेन मार्गेणाऽऽचर्यते' इति। स पुनरिमान्प्रत्याह—'कोऽसौ मार्गः', इति। पुनरिमे ब्रुवते—'ननु चतस्रो राजविद्यास्त्रयी वार्तान्वीक्षिकी दण्डनीतिरिति। तासु तिस्रस्त्रयीवार्तान्वीक्षिक्यो महत्यो मन्दफलाश्च, तास्तावदासताम्। अधीष्व तावद्दण्डनीतिम्। इयमिदानीमाचार्यविष्णुगुप्तेन मौर्यार्थे षड्भिः श्लोकसहस्रैः संक्षिप्ता। सैवेयमधीत्य सम्यगनुष्ठीयमाना यथोक्तकर्मक्षमा' इति। स 'तथा' इत्यधीते। शृणोति च। *अत्रैव जरां गच्छति। तत्तु किल शास्त्रं शास्त्रान्तरानुबन्धि। सर्वमेव वाङ्मयमविदित्वा न तत्त्वतोऽधिगंस्यते। भवतु कालेन बहुनाऽल्पेन वा तदर्थाधिगतिः। अधिगतशास्त्रेण चाऽऽदावेव पुत्रदारमपि न विश्वास्यम्। आत्मकुक्षेरपि कृते तण्डुलैरियद्भिरियानोदनः संपद्यते, इयत ओदनस्य पाकायैतावदिन्धनं पर्याप्तमिति मानोन्मानपूर्वकं देयम्। उत्थितेन च राज्ञा क्षालिताक्षालिते मुखे मुष्टिमर्धमुष्टिं †वाऽभ्यन्तरीकृत्य कृत्स्नमायव्ययजातमह्नः प्रथमेऽष्टमे भागे श्रोतव्यम्। शृण्वत एवास्य द्विगुणमपहरन्ति तेऽध्यक्षधूर्ताश्चत्वारिंशतं ‡

स्यात्पणषोडशकेऽपि च' इति विश्वः। एकशरीरिणम्। एकाकिनमित्यर्थः। मर्त्यं चक्रवर्तिनम् मनुष्यसम्राड्वर्तिनम्। आचर्यते। आचरतीत्यर्थः। अधीष्व। अङ्गीकुर्वित्यर्थः। मौर्यो राजा। वाङ्मयं वाग्जालम्। समूहार्थे मयट्। 'तुलाद्यच्छेद उन्मनो-मानः प्रस्थादिभिः कृतः' इति वैजयन्ती। मुष्ट्यर्धं मुष्टी परिमाणविशेषः। आक्रोशात्। 'यः सनिन्द उपालम्भस्तत्र स्यात्परिभाषणम्। तत्र त्वाक्षारणा यः स्यादाक्रोशो मैथुनं प्रति॥' इत्यमरः।

* तत्रैव। † च, ‡ चत्वारिंशतम्।

चाणक्योपदिष्टानाहरणोपायान्सहस्रधाऽऽत्मबुद्ध्यैव ते विकल्पयितारः। द्वितीयोऽन्योन्यं विवदमानानां प्रजानामाक्रोशाद्ह्यमानकर्णः कष्टं जीवति। तत्रापि प्राड्विवाकादयः स्वेच्छया जयपराजयौ *विदधानाः, पापेनाकीर्त्या च भर्तारमात्मनश्चार्थैर्योजयन्ति। तृतीये स्नातुं भोक्तुं च लभते। भुक्तस्य यावदन्धःपरिणामस्तावदस्य विषभयं न शाम्यत्येव। चतुर्थे हिरण्यप्रतिग्रहाय हस्तं प्रसारयन्नेवोत्तिष्ठति। पञ्चमे मन्त्रचिन्तया महान्तमायासमनुभवति। तत्रापि मन्त्रिणो †मध्यस्था इवान्योन्यं मिथः संभूय, दोषगुणौ दूतचारवाक्यानि शक्याशक्यतां देशकालकार्यावस्थाश्च स्वेच्छया विपरिवर्तयन्तः स्वपरमित्रमण्डलान्युपजीवन्ति। बाह्याभ्यन्तरांश्च कोपान्गूढमुत्पाद्य प्रकाशं प्रशमयन्त इव स्वामिनमवशमवगृह्णन्ति। षष्ठे स्वैरविहारो मन्त्रो वा सेव्यः। सोऽस्यैतावान्स्वैरविहारकालो यस्य तिस्रस्त्रिपादोत्तरा नाडिकाः। सप्तमे चतुरङ्गबलप्रत्यवेक्षणप्रयासः। अष्टमेऽस्य सेनापतिसखस्य विक्रमचिन्ताक्लेशः। पुनरुपास्यैव संध्या प्रथमे रात्रिभागे गूढपुरुषा द्रष्टव्याः। तन्मुखेन चातिनृशंसाः।

प्राड्विवाकाः सभ्याः। अन्धःपरिणाम ओदनपरिपाकः। महान्तमायासं क्लेशम्। संभूय मिलित्वा। दूताः सेवकाः। चारा गूढदूताः। स्वपरमित्राणां मण्डलम्। द्वन्द्वान्ते श्रूयमाणं पदं प्रत्येकं संबध्यते। स्वमण्डलं परमण्डलं वेति व्याख्या। प्रशमयन्तः शान्तिं प्रापयन्तः। नृशंसा घातुकाः। शस्त्रप्रणिधिः शस्त्रस्मारकः। अग्निप्रणिधिरग्निदायकः। रसप्रणिधिर्विषदायकः। 'शृङ्गारादौ विषे वीर्ये गुणे रागे द्रवे रसः' इति मेदिनी। संविष्टः अगूढशयनः 'संवेशः शयने स्थाने सत्तमारो-

* विवादधनाः। † मध्यस्थायिनः।

*शस्त्राग्निरसप्रणिधयोऽनुष्ठेयाः। द्वितीये भोजनान्तरं श्रोत्रिय इव स्वाध्यायमारभते। तृतीये तूर्यघोषेण संविष्टश्चतुर्थपञ्चमौ शयीत किल। कथमिवास्याजस्रं†चिन्तायासविह्वलमनसो वराकस्य निद्रासुखमुपनमेत। पुनः षष्ठे शास्त्रचिन्ताकार्यचिन्तारम्भः। सप्तमे तु मन्त्रग्रहो दूताभिप्रेषणानि च। दूताश्च नामोभयत्र प्रियाख्यानलब्धानर्थान्वीतशुल्कबाधवर्त्मनि वाणिज्यया वर्धयन्तः, कार्यमविद्यमानमपि लेशेनोत्पाद्यानवरतं भ्रमन्ति। अष्टमे पुरोहितादयोऽभ्येत्यैनमाहुः—'अद्य दृष्टो दुःस्वप्नः। दुःस्था ग्रहाः। शकुनानि चाशुभानि। शान्तयः क्रियन्ताम्। सर्वमस्तु सौवर्णमेव होमसाधनम्। एवं सति कर्म गुणवद्भवति। ब्रह्मकल्पा इमे ब्राह्मणाः। कृतमेभिः स्वस्त्ययनं कल्याणतरं भवति। ते चामी कष्टदारिद्र्यवन्तो‡ बह्वपत्या यज्वानो वीर्यवन्तश्चाद्याप्यप्राप्तप्रतिग्रहाः। दत्तं चैभ्यः स्वर्ग्यमायुष्यमरिष्टनाशनं च भवति' इति बहु बहु दापयित्वा तन्मुखेन स्वयमुपांशु भक्षयन्ति। तदेवमहर्निशमविहितसुखलेशमायासबहुलमविरलकदर्थनं च नयतो नयज्ञस्याऽऽस्तां चक्रवर्तिता स्वमण्डलमा-

हरोऽपि च' इत्यजयः। अजस्रं निरन्तरम्। नित्यानवरताजस्रम्' इत्य-
मरः। विह्वलमनसो व्याकुलचित्तस्य। शास्त्रचिन्ता कार्यचिन्ता चेति।
वीता शुल्कबाधा यत्रेति क्रियाविशेषणम्। वाणिज्यया वणिग्व्यापारया।
अनवरतं निरन्तरम्। अभ्येत्यैकीभूत्वा य गुणवत्सार्थकम्। ब्रह्मकल्पा
ब्रह्मन्यूनाः स्वस्त्ययनं क्षेमप्रापणम्। उपांश्वेकान्ते। चक्रवर्तिता राष्ट्र-
व्यापकता। जन्मभूमिरुत्पत्तिस्थानम्। अरिषड्वर्गः कामक्रोधलोभमद-
मोहमात्सर्याणि। सामादिरुपायाः। 'सामदाने भेददण्डावित्युपायचतुष्ट-
यम्' इत्यमरः। मन्त्रकैः मन्त्रिकुत्सितैः। 'कुत्सितानि कुत्सनैः' इति समा-

* शस्त्राग्निप्रणिधयः। † चिन्तायाधिविह्वलमनसो वा कस्य। ‡ दरिद्रयाः।

श्रमपि दुरारक्ष्यं भवेत् । शास्त्रज्ञसमाज्ञातो हि यद्ददाति, 1
यन्मानयति, यत्प्रियं ब्रवीति, तत्सर्वमतिसंधातुमित्यवि-
श्वासः । अविश्वास्यता हि जन्मभूमिरलक्ष्म्याः । यावता 2
च नयेन* विना न लोकयात्रा स लोकत† एव सिद्धः
नात्र शास्त्रेणार्थः । स्तनंधयोऽपि हि तैस्तैरुपायैः स्तनपानं 5
जनन्या लिप्सते । तदपास्यातियन्त्रणामनुभूयन्तां यथेष्टमि-
न्द्रियसुखानि । येऽप्युपदिशन्ति 'एवमिन्द्रियाणि जेतव्यानि,
एवमरिषड्वर्गस्त्याज्यः, सामादिरुपायवर्गः स्वेषु परेषु चा- 8
जस्रं प्रयोज्यः, संधिविग्रहचिन्तयैव नेयः कालः, स्वल्पो-
ऽपि सुखस्यावकाशो न देयः' इति, तैरप्येभिर्मन्त्रिबकैर्यु-
ष्मत्सध्रीचैरार्जितं धनं दासीगृहेष्वेव भुज्यते । के चैते वराकाः ।
येऽपि मन्त्रकर्कशास्तन्त्रकर्तारः शुक्राङ्गिरसविशालाक्षबाहुद- 12
न्तिपुत्रपराशरप्रभृतयस्तैः किमरिषड्वर्गो जितः, कृतं वा तैः
शास्त्रानुष्ठानम् । तेऽपि हि प्रारब्धेषु कार्येषु दृष्टे सिद्ध्य-
सिद्धी । पठन्तश्चापठद्भिरतिसंधीयमाना बहुशः । नन्विद- 15
मुपपन्नं देवस्य, यदुत सर्वलोकस्य वन्द्या जातिः, अयात-
यामं वयः, दर्शनीयं वपुः, अपरिमाणा विभूतिः । तत्सर्वं 17
सर्वाविश्वासहेतुना सुखोपभोगप्रतिबन्धिना बहुमार्गविकल्प-
नात्सर्वकार्येष्वमुक्तसंशयेन तन्त्रावापेन‡ मा कृथा वृथा । 19

सः । 'अधोदृष्टिर्नैष्कृतिकः स्वार्थसाधनतत्परः । शठो मिथ्याविनीतश्च बकवृत्तिचरो द्विजः' इति मनुः । मन्त्रकर्कशा मन्त्रकठिनाः । तन्त्रकर्तारः कर्मकर्तारः । प्रारब्धेष्वारम्भितेषु । अयातयाममजीर्णम्, नवमित्यर्थः । अपरिमाणेयत्तारहिता । विभूतिरैश्वर्यम् । तन्त्रावापेन । 'तन्त्रं स्वराष्ट्रचिन्ता स्यादावापस्त्वरिचिन्तनम्' । सन्तीति क्रियापदम् । हीति

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*नयेन विना न याति लोकयात्रा ; समयेन विना लोकयात्रा ।

†लोकत ।

‡तन्त्रावापेनैव ।

सन्ति हि ते दन्तिनां दश सहस्राणि, हयानां लक्षत्रयम्, अनन्तं च पादातम् । अपि च पूर्णान्येव हैमरत्नैः कोशगृहाणि । सर्वश्चैष जीवलोकः समग्रमपि युगसहस्रं भुञ्जानो न ते कोष्ठागाराणि रेचयिष्यति । किमिदपर्याप्तं यदन्यार्जितायायासः क्रियते । जीवितं हि नाम जन्मवतां चतुःपञ्चाण्यहानि । तत्रापि भोगयोग्यमल्पाल्पं वयःखण्डम् । अपण्डिताः पुनरर्जयन्त एव ध्वंसन्ते । नार्जितस्य वस्तुनो लवमप्यास्वादयितुमीहन्ते । किं बहुना राज्यभारं भारक्षमेष्वन्तरङ्गेषु भक्तिमत्सु समर्प्य, अप्सरःप्रतिरूपाभिरन्तःपुरिकाभी रममाणो गीतसंगीतपानगोष्ठीश्च यथर्तु बध्नन्यथार्हं* कुरु शरीरलाभम्' इति †पञ्चाङ्गीस्पृष्टभूमिरञ्जलिचुम्बितचूडश्चिरमशेत । प्राहसीच्च प्रीतिफुल्ललोचनोऽन्तःपुरप्रमदाजनः । जननाथश्च सस्मितम् ‡'उत्तिष्ठत, ननु हितोपदेशाद्गुरवो भवन्तः । किमिति गुरुत्वविपरीतमनुष्ठितम्' इति तमुत्थाप्य क्रीडानिर्भरमतिष्ठत् । अथैषु दिनेषु भूयोभूयः प्रस्तुतेऽर्थे प्रेर्यमाणो मन्त्रिवृद्धेन, वचसाऽभ्युपेत्य § मनसैवाचिक्षेप इत्यवक्षातवान् । अथैवं मन्त्रिणो मनस्यभूत्—'अहो

निश्चये । न इति नवेत्यर्थः । पादातं पत्तिसंहतिः । कोशगृहाणि भाण्डागाराणि । कोष्ठागाराणि । 'पुंसि कोष्ठोऽन्तर्जठरं कुसूलोऽन्तर्गृहं तथा' इति कोशः । अन्यार्जितं परकीयम् । वयःखण्डमायुष्यलेशम् । अपण्डिता नीचजनाः । अन्तःपुरिकाभिः स्त्रीभिः । यथार्हम् । वीप्सायां यथाशब्दः । पञ्चाङ्गी पञ्चानामङ्गानां समाहारस्तया । 'द्विगोः' इति ङीप् । 'जानू बाहुद्वयं मूर्धा पञ्चाङ्गम्' इत्युत्पलिनी । अञ्जलिना चुम्बितः स्पृष्टश्चूडो मौलिर्येनेति तथा । अथेति । भूयोभूयो वारंवारम् । प्रस्तुतेऽर्थे प्रकृतकार्ये । मन्त्रिणः प्रधानस्य । अविगतो द्वेष्यः ।

*यथार्थम् । †मृष्ट । ‡उत्तिष्ठ; उत्तिष्ठत । §मनसा वा ।

मे मोहाद्वालिश्यम् । *अनुचितेऽर्थे चोदयन्नर्थीवाक्षिगतोऽहमस्य हास्यो जातः । स्पष्टमस्य चेष्टानामयथापूर्व्यम् । तथा हि । न मां स्निग्धं पश्यति, न स्मितपूर्वं भाषते, न रहस्यानि विवृणोति, न हस्ते स्पृशति, न व्यसनेष्वनुकम्पते, नोत्सवेष्वनुगृह्णाति, न विलोभनवस्तु प्रेषयति, न मत्सुकृतानि प्रगणयति, न मे गृहवार्तां पृच्छति, न मत्पक्षान्प्रत्यवेक्षते, न मामासन्नकार्येष्वभ्यन्तरीकरोति, न मामन्तःपुरं प्रवेशयति । अपि च मामनर्हेषु कर्मसु नियुङ्क्ते, मदासनमन्यैरवष्टभ्यमानमनुजानाति, मद्वैरिषु विश्रम्भं दर्शयति, मदुक्तस्योत्तरं न ददाति, मत्समानदोषान्विगर्हति, मर्मणि मामुपहसति, स्वमतमपि मया वर्ण्यमानं प्रतिक्षिपति, महार्हाणि वस्तूनि मत्प्रहितानि नाभिनन्दति, नयज्ञानां स्खलितानि मत्समक्षं मूर्खैरुद्घोषयति । सत्यमाह चाणक्यः—'चित्तज्ञानानुवर्तिनोऽनर्था अपि प्रियाः स्युः । दक्षिणा अपि तद्भावबहिष्कृता द्वेष्या भवेयुः' इति । तथाऽपि का गतिः । अविनीतोऽपि न परित्याज्यः †पितृपैतामहैरस्मादृशैरयमधिपतिः । अपरित्यजन्तोऽपि कमुपकारमश्रूयमाणवाचः कुर्मः । सर्वथा नयज्ञस्य वसन्तभानोरश्म-

'द्वेष्योऽक्षिगत उच्यते' इति हलायुधः । विलोभनवस्तु दानवस्तु । मत्पक्षान्मदीयपक्षवर्तिनः । अवष्टभ्यमान आक्रमिते (?)। विश्रम्भं विश्वासम् । प्रतिक्षिपति प्रतिक्षेपं करोति । महार्हाण्यमौल्यानि । नयज्ञानां नीतिविदाम् । चाणक्यो नीतिशास्त्रकर्ता । चित्तज्ञानमनुवर्तन्ते ते तथा । दक्षिणाः सरला अपि । तस्य चित्तस्य भावस्तद्बहिष्कृताः । द्वेष्याद्वैरिणः । तथापीति । अविनीतोऽप्यत्युद्धतोऽपि । अपरित्यजन्त आश्रयन्त । कमुपकारं प्रयोजनादिकम् । कर्मचयमित्यध्याहारः । किंविधा अश्रूयमाणवाचः । 'अश्लीकमपराधः स्यात्'

*अनुचिते † अस्माकमुपसेवितमिदं राजकुलमीदृशश्चायमधिपतिः ।

केन्द्रस्य हस्ते राज्यमिदं पतितम्। अपि मामाऽऽपदो भाविन्यः प्रकृतिक्षयमेनमापादयेयुः। अनर्थेषु *सुलभव्यलीकेषु क्वचिदुत्पन्नोऽपि द्वेषः, सद्वृत्तमस्मै न रोचयेत्। भवतु भविता तावदनर्थः। स्तम्भितपिशुनजिह्वो यथाकथंचिदभ्रष्टपदस्तिष्ठेयम्' इति। एवंगते मन्त्रिणि, राजनि च कामवृत्ते, चन्द्रपालितो नामाश्मकेन्द्रामात्यस्येन्द्रपालितस्य सूनुः, असद्वृत्तः पितृनिर्वासितो नाम भूत्वा, बहुभिश्चारणगणैर्वल्लीभिरनल्पकौशलाभिः शिल्पकारिणीभिरनेकच्छन्नकिंकरैश्च गूढपुरुषैः परिवृतोऽभ्येत्य विविधाभिः क्रीडाभिर्विहारभद्रमात्मसादकरोत्। अमुना चैव संक्रमेण राजन्यास्पदमलभत। लब्धरन्ध्रश्च स यद्यद्व्यसनमारभते तत्तथेत्यवर्णयत्—'देव, यथा मृगया ह्यौपकारिकी न तथाऽन्यत्। अत्र हि व्यायामोत्कर्षादापत्सूपकर्ता दीर्घाध्वलङ्घनक्षमो जङ्घाजवः, कफापचयादारोग्यैकमूलमाशयाग्निदीप्तिः, मेदोपकर्षादङ्गानां स्थैर्यकार्कश्यातिलाघवादीनि, शीतोष्णवातवर्षक्षुत्पिपासासहत्वम्, सत्त्वानामवस्थान्तरेषु, चित्तचेष्टितज्ञानम्, हरिणगवलगवयादिवधेन

इत्यमरः (?)। स्तम्भिता स्तम्भं प्रापिता। 'पिशुनः सूचकः खलः' इति कोशः। अभ्रष्टपदोऽगताधिकारः। चारणगणैर्गायकसमूहैः। 'चारणो गायकः समी' इति वैजयन्ती। शिल्पकारिणीभिश्चित्रकारिणीभिः। व्यसनम्। 'स्त्रियोऽक्षा मृगया पानं वाक्पारुष्यमुद्रूषणम्। दण्डपारुष्यमित्येतन्महाव्यसनसप्तकम्' इति वैजयन्ती। मृगया पापर्द्धिः। औपकारिक्युपकारायार्हा स तथा। व्यायामो हिण्डनम्। कफः श्लेष्मा मेदोपकर्षात्। मेदो धातुः। 'मेदोवृद्ध्यभावादङ्गानि लघूनि भवन्ति' इति वैद्यकम्। वर्षो वृष्टिः। क्षुत्क्षुधा। पिपासा तृषा। सत्त्वानां प्राणिनाम्। चित्तस्य मनसः। चेष्टितस्य तत्क्रियायाश्च। गवलोऽरण्यमहिषः। 'राजस्वसो वाहरिपुर्लुलायः' इत्यारभ्य 'रक्तासः

*सुलभालीकेषु।

सस्यलोपप्रतिक्रिया, वृकव्याघ्रादिघातेन स्थलपथशल्यशोधनम्, शैलाटवीप्रदेशानां विविधकर्मक्षमाणामालोचनम्, आटविकवर्गविश्रम्भणम्, उत्साहशक्तिसंधुक्षणेन प्रत्यनीकवित्रासनमिति बहुतमा गुणाः । द्यूतेऽपि द्रव्यराशेस्तृणवत्त्यागादनुपमानमाशयौदार्यम्, जयपराजयानवस्थानाद्धर्षविषादयोरविधेयत्वम्, पौरुषैकनिमित्तस्यामर्षस्य वृद्धिः, अक्षहस्तभूम्यादिगोचराणामत्यन्तदुरुपलक्ष्याणां कूटकर्मणामुपलक्षणादनन्तबुद्धिनैपुण्यम्, एकविषयोपसंहाराच्चित्तस्यातिचित्रमैकाग्र्यम्, अध्यवसायसहचरेषु साहसेष्वतिरतिः, अतिकर्कशपुरुषप्रतिसंसर्गादनन्यधर्षणीयता, मानावधारणम्, अकृपणं च शरीरयापनमिति । उत्तमाङ्गनोपभोगेऽप्यर्थधर्मयोः सफलीकरणम्, पुष्कलः पुरुषाभिमानः भावज्ञानकौशलम्, अलोभक्लिष्टमाचेष्टितम्, अखिलासु कलासु वैचक्षण्यम्, अलब्धोपलब्धिलब्धानुरक्षणरक्षितोपभोगभुक्तानुसंधानरुष्टानुनयादिष्वजस्रमभ्युपायरचनया

कासरो हंसकाशीतनयकालिकौ' इत्यग्रतः 'आरण्यजोऽस्मिन्गवलः' इत्यभिधानचिन्तामणिवचनात् । गवयो गोसदृशः पशुः । 'गवयः स्याद्वनगवो गोमहृषोऽश्ववारणः' इत्यभिधानचिन्तामणिः । वृक ईहामृगः । 'कोक ईहामृगो वृकः' इत्यमरः । भाषया 'विग' इति प्रसिद्धः । शैलाटवी पर्वतवनम् । अटव्यां चरन्ति ते आटविकाः । विश्रम्भणं विश्वासोत्पादनम् । द्यूतेपीति । आशयौदार्यं चित्तौदार्यम् । कूटकर्मणां कपटकर्मणाम् । एकविषयोपसंहारात्तदेकवृत्तित्वात् । चित्तस्य मनसः ऐकाग्र्यमेकाग्रस्य भावस्तथा । अध्यवसाय उद्योगः । साहसमद्भुतकर्म । अतिरतिः प्रीतिः । धर्षणीयताभिभवनीयत्वम् । उत्तमाङ्गनोपभोग इति । पुष्कलः श्रेयान् । 'श्रेयाञ्श्रेष्ठः पुष्कलः स्यात्' इत्यमरः । भावश्चित्ताभिप्रायः । ज्ञानं ग्रन्थादिविषयम् । विचक्षणस्य भावो वैचक्षण्यम् । अलब्धोपलब्धिरप्राप्तप्राप्तिः । लब्धानुरक्षणं प्राप्तस्य पालनम् । भुक्तानुसंधानं भुक्तस्मृतिः । रुष्टस्यानुनयः क्रुद्धस्य समाधानम् । बुद्धि-

बुद्धिवाचोः पाटवम्, उत्कृष्टशरीरसंस्कारात्सुभगवेषतया लोकसंभावनीयता, परं सुहृत्प्रियत्वम्, गरीयसी परिजनव्यपेक्षा, स्मितपूर्वाभिभाषित्वम्, उद्रिक्तसत्त्वता, दाक्षिण्यानुवर्तनम्। अपत्योत्पादनेनोभयलोकश्रेयस्करत्वमिति। पानेऽपि नानाविधरागभङ्गपटीयसामासवानामासेवनात्स्पृहणीयवयोव्यवस्थापनम्, अहंकारप्रकर्षादशेषदुःखतिरस्करणम्, अङ्गजरागदीपनादङ्गनोपभोगशक्तिसंधुक्षणम्, *अपराधप्रमार्जनान्मनःशल्योन्मार्जनम्, अश्राव्यशंसिभिरनर्गलप्रलापैर्विश्वासोपबृंहणम्, मत्सराननुबन्धादानन्दैकतानता, शब्दादीनामिन्द्रियार्थानां सातत्येनानुभवः, संविभागशीलतया †सुहृद्वर्गसंवर्गणम्, अनुपमानमङ्गलावण्यम्, अनुत्तराणि विलसितानि, भयार्तिहरणाच्च सांग्रामिकत्वमिति। वाक्पारुष्यं दण्डो दारुणो दूषणानि चार्थानामेव यथावकाशमौपकारिकाणि। नहि मुनिरिव नरपतिरुपशमरतिरभिभवितुमरिकुलमलम्, अवलम्बितुं च लोकतन्त्रम्' इति। असावपि गुरूपदेशमिवात्यादरेण तस्य मतमन्ववर्तत। तच्छीलानुसारिण्यश्च

वाचोर्मतिवचनयोः। पाटवं पटुत्वम्। उत्कृष्टो यः शरीरसंस्कारः। पानेऽपीति। आसवानां मद्यानाम्। अङ्गजो मदनः। राग इच्छा। दीपनं वृद्धिः। अङ्गनाः स्त्रियः। संधुक्षणमुद्द्योतनम्। अनर्गला यथेष्टा ये प्रलापा अनर्थकवचनानि तैः। मत्सरस्याननुबन्धादाधारणात्। एकतानता। तत्परतेत्यर्थः। 'एकतानोऽनन्यवृत्तिः' इत्यमरः। सततस्य भावः सातत्यम्। संवर्गणं संयोजनम्। अनुपमानमसदृशम्। संग्रामे साधु सांग्रामिकम्। परुषस्य भावः पारुष्यम्। औपकारिकाण्युपकारक्षमाणि। उपशमः शान्तिः। लोकतन्त्रम्। 'तन्त्रं कुटुम्बकृत्ये स्यात्कारणे च परिच्छदे। शास्त्रे प्रधाने सिद्धान्ते तन्तुवाये

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* प्रमार्जनान्मानशल्यो। † संवर्धनम्।

प्रकृतयो विशृङ्खलमसेवन्त व्यसनानि । सर्वश्च समानदोषतया न कस्यचिच्छिद्रान्वेषणायायतिष्ट । समानभर्तृप्रकृतयस्तन्त्राध्यक्षाः स्वानि कर्मफलान्यभक्षयन् । ततः क्रमादायद्वाराणि व्यशीर्यन्त । व्ययमुखानि विटवैधेयतया विभोरहरहर्व्यवर्धन्त । सामन्तपौरजानपदमुख्याश्च समानशीलतयोपारूढविश्रम्भेण राज्ञा *सजायाः पानगोष्ठीष्वभ्यन्तरीकृताः स्वं स्वमाचारमत्यचारिषुः । तदङ्गनासु चानेकापदेशपूर्वमपाचरन्नरेन्द्रः । तदन्तःपुरेषु चामी भिन्नवृत्तेषु मन्दत्रासा बहुसुखैरवर्तन्त । सर्वश्च कुलाङ्गनाजनः †सुलभभङ्गिभाषणरतो भग्नचारित्रयन्त्रणस्तृणायापि न गणयित्वा भर्तॄन्धातृगणमन्त्रणान्यशृणोत् । तन्मूलाश्च कलहाः सामर्षाणामुदभवन् । अहन्यन्त दुर्बला बलिभिः । अपहृतानि धनवतां धनानि तस्करादिभिः । अपहृतपरिभूतयः प्रहताश्च पातकपथाः । हतबान्धवा हृतवित्ता वधबन्धातुराश्च मुक्तकण्ठमाक्रोशन्नश्रुकण्ठ्यः प्रजाः । दण्ड-

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गदोत्तमे । तत्त्वादिसाधनोपाये श्रुतिशाखान्तरेऽपि च' इति विश्वः । प्रकृतयः प्रजाः । विशृङ्खलं बन्धशून्यम् । छिद्रान्वेष्यणाय । दोषगवेषणायैश्वर्यः । तन्त्राध्यक्षा सेनापतयः । आयद्वाराण्यागमनोपायाः । व्ययमुखानि व्ययप्रभृतीनि । विटस्य पिङ्गस्य । वैधेयतया बालिशतया । 'मूर्खवैधेयबालिशाः' इत्यमरः । 'विधेयतया' इति पाठे विनयग्राहितया । *'विधेयो विनयग्राही' इत्यमरः । अहरहः प्रतिदिवसम् ।* सजायाः सस्त्रीकाः । पानगोष्ठी मद्यशाला । अत्यचारिषुरतिक्रमयामासुः । मन्दत्रासा निर्भया इत्यर्थः । धातॄणां गणा जारसमूहाः । 'धाता जारे विधातरि' इत्यजयः । अश्रुकण्ठ्यः । गद्गदयुक्ता इत्यर्थः । परोपजापा भेदाः । 'भद्रिद्रोणी स्यादापहृतिः' इति वैजयन्ती । धन-

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* सजानयः । † सुलभमङ्गि, पांसुलजनभङ्गि, सुभुग्नभङ्गी ।

न्यायथाप्रणीतो भयक्रोधावजनयत्। कृशकुटुम्बेषु लोभः पदमधत्त। विमानिताश्च तेजस्विनो मानेनादह्यन्त। तेषु तेषु चाकृत्येषु प्रासरन्परोपजापाः। तदा च मृगयुवेषमृगयाहुल्यवर्णनेनाद्रिद्रोणीरनपसारमार्गाः शुष्कतृणवंशगुल्माः प्रवेश्य द्वारतोऽग्निविसर्गैः, व्याघ्रादिवधे प्रोत्साह्य तन्मुखप्रवेशनपातनैः, इष्टकूपतृष्णोत्पादनेनातिदूरहारितानां प्राणहारिभिः क्षुत्पिपासाभिवर्धनैः तृणगुल्मगूढश्वभ्रतटप्रदरपातहेतुभिर्विषममार्गप्रधावनैः विषमुखीभिः क्षुरिकाभिश्चरणकण्टकोद्धरणैः *विष्वग्विसरविच्छिन्नानुयातृतयैकाकीकृतानां यथेष्टघातनैः, मृगदेहापराद्धैर्नामेषुमोक्षणैः, सपणबन्धमधिरुह्याद्रिशृङ्गाणि दुरधिरोहाण्यनन्यलक्ष्यैः प्रभ्रंशनैः, आटविकच्छद्मना विपिनेषु विरलसैनिकानां प्रतिरोधनैः, अक्षद्यूतपक्षियुद्धयात्रोत्सवादिसंकुलेषु बलवदनुप्रवेशनैः इतरेषां हिंसोत्पादनैः, गूढोत्पादितव्यलीकेभ्योऽप्रियाणि प्रकाशं लब्ध्वा सादितेषु तद्विख्याप्याकीर्तिगुप्तिहेतुभिः पराक्रमैः परकलत्रेषु सुहृत्त्वेनाभियोज्य जारान्भर्तृनुभयं वा प्रहृत्य तत्साहसोपन्यासैः, योग्यनारीहारितानां संकेतेषु प्रागुपनिलीय

पसारमार्गा अनिर्याणमार्गाः। वंशगुल्मा वेणुगहनानि। अग्निविसर्गैरग्निदानैः प्रोत्साह्य। आनन्द्येत्यर्थः। तट उन्नतप्रदेशे। प्रदरो निम्नगो भागः। विषममार्गः कठिनमार्गः। क्षुरिकाः शस्त्रिकाः। विसरः समुदायः। 'समूहे निवहव्यूहसंदोहविसरव्रजाः' इत्यमरः। अनुयातानुगामी। मृगदेहापराद्धैरपराद्धो भ्रष्टच्युतः। इषुमोक्षणैर्बाणपातनैः। सपणबन्धं सनियमम्। अटवीमटन्ति त आटविकाः। व्यलीकं दुःखम्। जारानुपपतीन्। योग्या नारी। 'योगो विस्रब्धघाती स्यात्' इति। प्राक्प्रथमम्। लीनतां प्राप्येत्यर्थः। प्रमापणैः। निवर्तनैर्हिंसोत्पादनैः।

* विष्वक्प्रचार। भर्तृभयमपहृत्य।

धरामादायापसर्पन्नापदोऽस्या भावितया दाहज्वरेण देहमजहात्। अस्मादृशैर्मित्रैस्तु नीत्वा महिष्मतीं भर्तृद्वैमातुराय भ्रात्रे मित्रवर्मणे सापत्या देवी दर्शिताऽभूत्। तां चाऽऽर्यामनार्योऽसावन्यथाऽभ्यमन्यत। निर्भर्त्सितश्च तया सुतमियमखण्डचारित्रा राज्यार्हं चिकीर्षति इति नैर्घृण्यात्तमेनं बालमजिघांसीत्। इदं तु ज्ञात्वा देव्याहमाज्ञप्तः—'तात नालीजङ्घ, जीवतानेनार्भकेण यत्र क्वचिदवधाय जीव। जीवेयं चेदहमप्येनमनुसरिष्यामि। ज्ञापय मां क्षेमप्रवृत्तः स्ववार्ताम्' इति। अहं तु संकुले राजकुले कथंचिदेनं निर्गमय्य विन्ध्याटवीं व्यगाहिषि। *पादचारिणं चैनमाश्वासयितुं घोषे क्वचिदहानि कानिचिद्विश्रमय्य, तत्रापि राजपुरुषसंपातभीतो दूरध्वमपासरम्। अत्रास्य दारुणपिपासापीडितस्य वारि दातुकामः कूपेऽस्मिन्नपभ्रश्य पतितस्त्वयैवमनुगृहीतः त्वमेवास्यातः शरणमेधि विशरणस्य राजसूनोः' इत्यंजलिमबध्नात्। 'किमीया जात्यास्य माता' इत्यनुयुक्ते मयाऽमुनोक्तम्—'पाटलिपुत्रस्य वणिजो वैश्रवणस्य दुहितरि सागरदत्तायां कोसलेन्द्रात्कुसुमधन्वनोऽस्य माता जाता' इति। 'यद्येवमेतन्मातुर्मत्पितुश्चैको मातामहः' इति सस्नेहं तमहं सस्वजे। वृद्धेनोक्तम्—'सिन्धुदत्तपुत्राणां कतमस्ते पिता, इति। 'सुश्रुतः' इत्युक्ते सोऽत्यहृष्यत्। अहं तु 'तं नयावलिप्तमश्मकेन्द्रं †नयेनैवोन्मूल्य बालमेनं पित्र्ये पदे प्रतिष्ठापयेयम्' इति प्रतिज्ञाय 'कथमस्यैनां

राल्पग्रामे। 'घोष आभीरपल्ली स्यात्' इत्यमरः। दूराध्वं दूरमार्गम्। पिपासा तृषा। विशरणस्य शरणरहितस्य। अश्मकनयेन पापाणोन्मूलनेन। पित्र्ये पदे पितुः स्थाने। सपत्राकृतः पत्रेण सह विद्धः।

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*पादचारदुःस्थिम्। †अश्मकम्।

क्षुधं *क्षपयेयम्' इत्यचिन्तयम्। तावदापतितौ च कस्यापि व्याधस्य त्रीनिषूनतीत्य द्वौ मृगौ स च व्याधः। तस्य हस्तादवशिष्टमिषुद्वयं कोदण्डं चाक्षिप्यावधिषम्। एकश्च सपत्राकृतोऽन्यश्च निष्पत्राकृतोऽपतत्। तं चैकं मृगं दत्त्वा मृगयवे, अन्यस्यापलोमत्वचः क्लोमापोह्य, निष्कुलाकृत्य †विकृत्योर्वस्थिग्रीवादीनि शूलाकृत्य दावाङ्गारेषु तप्तेनाऽऽमिषेण, तयोरात्मनश्च ‡क्षुधमत्यतार्षम्। एतस्मिन्कर्मणि मत्सौष्ठवेनातिहृष्टं किरातमस्मि पृष्टवान्, §'अपि जानासि माहिष्मतीवृत्तान्तम्' इति। असावाचष्ट —'तत्र व्याघ्रत्वचो दृतीश्च विक्रीयाद्यैवागतः किं न जानामि। प्रचण्डवर्मा नाम चण्डवर्मानुजो मित्रवर्मदुहितरं मञ्जुवादिनीं विलिप्सुरभ्येतीति तेनोत्सवोत्तरा पुरी' इति। अथ कर्णे जीर्णमब्रवम्—'धूर्तो मित्रवर्मा दुहितरि सम्यक्प्रतिपत्त्या मातरं विश्वास्य तन्मुखेन प्रत्याकृष्य बालकं जिघांसति। तत्प्रतिगत्य कुशलमस्य मद्वार्तां च देव्यै रहो निवेद्य, पुनः कुमारः शार्दूलभक्षित इति प्रकाशमाक्रोशनं कार्यम्। स दुर्मतिरन्तःप्रीतो बहिर्दुःखं दर्शयन्देवीमनुनेष्यति। पुनस्तया त्वन्मुखेन स वाच्यः—'यदपेक्षया

'वाहने तु च्छदे पत्रम्'। इति भागुरिः। 'सपत्रनिष्पत्रादतिव्यथने' इति डाच्। अन्यो द्वितीयो निष्पत्राकृतः। मृगयवे लुब्धकाय। अपलोम रोमशून्यम्। त्वचश्चर्मणः। क्लोम। 'तिलकं क्लोम मस्तिष्कम्' इत्यमरः। निष्कुलाकृत्य विकृत्य विच्छिद्य। अङ्घ्रीश्चरणान्। 'अङ्गानि' इति वा पाठः। शूलाकृत्य शूले कृत्वा। शूलेन पाचयित्वेत्यर्थः। 'शूलात्पाके' इति डाच्। दावाङ्गारेषु वनवह्निषु। तप्तेन भर्जितेन। आमिषेण मांसेन। क्षुधं क्षुधाम्। अतार्षमति-

*क्षयेयम्। †विकृत्याङ्घ्रिग्रीवादि। ‡अत्यतार्प्सम्; अतर्क्षिपम्। §अयि।

पश्चादभिद्रुत्याकीर्तनीयैः प्रमापणैः, उपप्रलोभ्य बिलप्रवेशेषु निधानखननेषु मन्त्रसाधनेषु च विघ्नव्याजसाध्यैर्व्यापादनैः, मत्तगजाधिरोहणाय प्रेर्य *प्रत्यपायनिवर्तनैः, व्यालहस्तिनं कोपयित्वा †लक्ष्यीकृतमुख्यमण्डलेष्वक्रमणैः, दायाद्यर्थे विवदमानानुपांशु हत्वा प्रतिपक्षेष्वयशःपातनैः, सामन्तपुरजनपदेष्वयथावृत्तानप्रकाशमभिप्रहृत्य तद्वैरिनामघोषणैः, योग्याङ्गनाभिरहर्निशमभिरमय्य राजयक्ष्मोत्पादनैः, वस्त्राभरणमाल्याङ्गरागादिषु रसविधानकौशलैः, ‡चिकित्सामुखेनाऽऽमयोपबर्हणैरन्यैश्चाभ्युपायैरश्मकेन्द्रप्रयुक्तास्तीक्ष्णरसदादयः प्रक्षपितप्रवीरमनन्तवर्मकटकं जर्जरमकुर्वन्। अथ वसन्तभानुर्भानुवर्माणं नाम वानवास्यं प्रोत्साह्यानन्तवर्मणा व्यग्राहयत् । तत्पराम्रृष्टराष्ट्रपर्यन्तश्चानन्तवर्मा तमभियोक्तुं बलसमुत्थानमकरोत् । सर्वसामन्तेभ्यश्चाश्मकेन्द्रः प्रागुपेत्यास्य प्रियतरोऽभूत् । अपरेऽपि सामन्ताः समगंसत । गत्वा चाभ्यर्णे नर्मदारोधसि न्यविशन् । तस्मिंश्चावसरे महासामन्तस्य कुन्तलपतेरवन्तिदेवस्याऽऽत्मनाटकीयां क्षमातलो-

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व्यालहस्तिनं दुष्टदन्तिनम् । 'व्यालो दुष्टगजः प्रोक्तः' इति हलायुधः । अक्रमणैरक्रमग्लहैः । 'पणो वराटमाने स्यान्मूल्ये कार्षापणे ग्लहे,' इति विश्वः । उपांशु रहसि । घोषणैर्डिण्डिमैः । अहर्निशं रात्रिंदिवम् । राजयक्ष्मा रोगविशेषः । रसविधानम् । 'रसाधानं विषाधानं तीक्ष्णा मर्मणि घातकाः' इति वैजयन्ती । आमयो रोगः । उपबर्हणं वर्धनम् । अथेति । वानवास्यम् । 'वानवास्यो वनप्रभुः' इति । प्रोत्साह्य आनन्द्येत्यर्थः । अभियोक्तुं पराभवितुम् । समगंसत । गम्लृ गतौ । समुपसर्गः लुङ् । 'समो गम्यृच्छिभ्याम्' इत्यात्मनेपदम् । मिलिता इत्यर्थः । अभ्यर्णे समीपे आत्मनाटकीयां स्वीयनृत्याङ्गनाम् ।

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*प्रत्यपायनिवर्तनैः । †अपक्रमणैः, अमर्षणैः ‡उपबृंहणैः ।

र्वशीं नाम चन्द्रपालितादिभिरतिप्रशस्तनृत्यकौशलामाहूयानन्तवर्मा नृत्यमद्राक्षीत्। अतिरक्तश्च भुक्तवानिमां *मधुमत्ताम्। अश्मकेन्द्रस्तु कुन्तलपतिमेकान्ते समभ्यधत्त—'प्रमत्त एष राजा कलत्राणि नः परामृशति। कियत्यवज्ञा सोढव्या। मम शतमस्ति हस्तिनाम्, पञ्चशतानि च ते। तदावां संभूय मुरलेशं वीरसेनमृचीकेशमेकवीरं कोङ्कणपतिं कुमारगुप्तं नासिक्यनाथं च नागपालमुपजपाव। ते चावश्यमस्याविनयमसहमाना अस्मन्मतेनैवोपावर्तेरन्। अयं च वानवास्यः प्रियं मे मित्रम्। अमुनैनं दुर्विनीतमग्रतो व्यतिपक्तं पृष्ठतः प्रहरेम। कोशवाहनं च विभज्य गृह्णीमः' इति। हृष्टेन चामुनाऽभ्युपेते, विंशतिं वरांशुकानाम्, पञ्चविंशतिं काञ्चनकुङ्कुम†कम्बलानाम्, प्राभृतीकृत्याऽऽप्तमुखेन तैः सामन्तैः संमन्त्र्य तानपि स्वमतावस्थापयत्। उत्तरेद्युस्तेषां सामन्तानां वानवास्यस्य चानन्तवर्मा नयद्वेषादामिषत्वमगमत्। वसन्तभानुश्च तत्कोशवाहनमवशीर्णमात्माधिष्ठितमेव कृत्वा 'यथाप्रयासं यथाबलं च विभज्य गृह्णीत। युष्मदनुज्ञया येनकेनचिदंशेनाहं तुष्यामि' इति शाठ्यात्सर्वानुवर्ती, तेनैवामिषेण निमित्तीकृतेनोत्पादितकलहः सर्वसामन्तानध्वंसयत्। तदीयं च सर्वस्वं स्वयमेवाग्रसत्। वानवास्यं केनचिदंशेनानुगृह्य प्रत्यावृत्य सर्वमनन्तवर्मराज्यमात्मसादकरोत्। अस्मिंश्चान्तरे मन्त्रिवृद्धो वसुरक्षितः कैश्चिन्मौलैः संभूय बालमेनं भास्करवर्माणम्, अस्यैव ज्यायसीं भगिनीं त्रयोदशवर्षां मञ्जुवादिनीम्, अनयोश्च मातरं महादेवीं वसु-

संभूय मिलित्वा। प्राभृतीकृत्योपायनीकृत्य। अस्मिन्निति। अपसर्पन्त्या त्वा। द्वैमातुरायाभिन्नमात्रे। पादचारिणं चरणगामिनम्। घोष आभी

* मधूत्तमाम्। †लपानाम्।

हर्षगर्भमब्रूत—'तच्चेन्मिथ्या सोऽयं युष्मदीयो बालकपाली श्वो मया निरोद्धव्यः' इति। मयाऽपि सस्मितं मञ्जुवादिनीराग*लीनदृष्टिलीढधैर्येण 'एवमस्तु' इति लब्धभैक्षः, नालीजङ्घमाकार्य निर्गम्य ततश्च तं चानुयान्तं शनैरपृच्छम्—'क्वासावल्पायुः प्रथितः प्रचण्डवर्मा' इति। सोऽब्रूत—'राज्यमिदं ममेत्यपास्तशङ्को राजास्थानमण्डप एव तिष्ठत्युपास्यमानः कुशीलवैः' इति 'यद्येवमुद्याने तिष्ठ' इति तं जरन्तमादिश्य तत्प्राकारैकपार्श्वे क्वचिच्छून्यमठिकायां मात्राः समवतार्य, तद्रक्षणनियुक्तराजपुत्रः, कृतकुशीलववेषलीलः प्रचण्डवर्माणमेत्यान्वरञ्जयम्। अनुरञ्जितातपे तु समये, जनसमाजज्ञानोपयोगीनि संहृत्य नृत्यगीतनानारुदितादिहस्तचङ्क्रमणमूर्ध्वपादालातपादापीडवृश्चिक-

ताम्। प्रणमय्य। नमस्कारं कारयित्वेत्यर्थः। अब्रूत। 'ब्रूञ् व्यक्तायां वाचि' इत्यस्य रूपम्। सस्मितं सहासमभिहितम्। रागलीना या दृष्टिस्तया लीढमास्वादितं यद्धैर्यं तेन लब्धभैक्षो लब्धा प्राप्ता भिक्षा येनेति 'भिक्षादिभ्योऽण्'। नालीजङ्घमेतन्नामानम्। आकार्य। अनुयान्तं पश्चादनुवर्तमानम्। आस्थानमण्डपे सभामण्डपे। कुशीलवैर्गायकैः। 'गायकास्तु कुशीलवाः' इति वैजयन्ती। उद्यान उपवने। जरन्तं जीर्णम्। 'प्राकारो वरणः सालः' इत्यमरः। अण्पो मठो मठिका। मात्रा परिच्छदादीन्। 'मात्रा परिच्छेदेऽल्पेंऽशे. प्रवृत्तौ कर्णभूषणे। अक्षरावयवे माने' इति वैजयन्ती। तद्रक्षणे मात्रारक्षणे। जनसमाजस्य लोकसमूहस्य। ज्ञानोपयोगीनि। नृत्यं नर्तनम्। गीतं गानम्। नानारुदितादि रोदनशब्दानुकरणानि। हस्तयोश्चङ्क्रमणमितस्ततः प्रसारणम्। भ्रमणं वा। ऊर्ध्वपादमलातपादम्। 'कराभ्यामवनीं स्पृष्ट्वा मूर्धानं भ्रामयेन्मुहुः। उत्तानीकृत्य चरणावूर्ध्वपादं तदुच्यते॥' इति नृत्याध्याये भरतः। 'उद्धृत्यैकं तु चरणमन्यं कृत्वैव कुञ्चितम्। नृत्यत्यनुमतं तिर्यक्तदालातकमेव च॥' इत्यपि।

*दीन।

मकरलङ्घनादीनि मत्स्योद्वर्तनादीनि च करणानि, पुनरादायाऽऽदायाऽऽसन्नवर्तिनां छुरिकाः ताभि*रुपाहितवर्ष्मा चित्रदुष्कराणि करणानि श्येनपातोत्क्रोशपातादीनि दर्शयन्, विंशतिचापान्तरालावस्थितस्य प्रचण्डवर्मणश्छुरिकयैकया प्रत्युरसं प्रहृत्य, 'जीव्याद्वर्षसहस्रं वसन्तभानुः' इत्यभिगर्जन्, मद्गात्रमुत्कर्तुमुद्यतासेः कस्यापि चारभटस्य पीवरांसबाहुशिखरमाक्रम्य, तावतैव तं विचेतीकुर्वन्, आकुलं च लोकमुच्चलूकुर्वन्, द्विपुरुषोच्छ्रितं प्राकारमत्यलङ्घयम्। अवप्लुत्य चोपवने 'मदनुपातिनामेष पन्था दृश्यते' इति ब्रुवाण एव नालीजङ्घसमीकृतसैकतास्पृष्टपादन्यासया तमालवीथ्या चानुप्राकारं प्राचा प्रतिप्रधावितः, पुनरवाचोच्चितेष्टकचितत्वादलक्ष्यपातेन प्रद्रुत्य, लङ्घितप्राकारवप्रखातवलयः, तस्यां शून्यमठिकायां तूर्णमेव प्रविश्य, प्रतिमुक्तपूर्ववेषः

वृश्चिकलङ्घनं मकरलङ्घनं चेति द्वन्द्वान्ते श्रूयमाणं पदं प्रत्येकं संबध्यते। मत्स्योद्वर्तनानि मीनवद्विलसितानि। आदायादाय। विश्वासद्योतनार्थं द्विरुक्तिः। छुरिकाः शस्त्राणि। ताभिः छुरिकाभिः। उपाहितवर्ष्मा संयुक्तदेहः। 'वर्ष्म विग्रहः' इत्यमरः। श्येनपातः। परिक्रम्यान्तरिक्षेण संप्राप्योच्चैदूर्श्यताम्। आकस्मिकाभिपातेन श्येनपात इतीरितः' इति। उत्क्रोशपातश्च कुररपातः। 'उत्क्रोश कुररौ समौ' इत्यमरः। चापः। प्रसारितबाहुद्वयप्रमाणं चाप इत्युच्यते। भाषया 'वांव' इति प्रसिद्धिः। 'विंशतिचाप' इति पाठो मुख्यः। मद्गात्रं मच्छरीरम्। उत्कर्तुं त्रोटितुम्। उद्यतासेरूर्ध्वीकृतखड्गस्य। चारभटस्य चारश्चासौ भटश्चेति व्युत्पत्तिः। 'भटश्चारभटो मतः' इति हलायुधः। पीवरांसं मांसलस्कन्धम्। तं चारभटम्। द्विपुरुषोच्छ्रितं पुरुषद्वयप्रमाणोच्चम्। अवप्लुत्योड्डीय। सैकतं सिकतामयम्। अस्पृष्टपादन्यासया न स्पृष्टः पादन्यासश्चरणपातो यस्या-

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*उपहित। †अवकर्तुम्।

त्वन्मतमत्यक्रमिषं सोऽपि बालः पापेन मे परलोकमगात्। अद्य तु त्वदादेशकारिण्येवाहम् इति । स तथोक्तः प्रीतिं *प्रतिपद्याभिपत्स्यति। पुनरनेन वत्सनाभनाम्ना महाविषेण †संनीय ‡तोये तत्र मालां मज्जयित्वा तया स वक्षसि मुखे च हन्तव्यः । 'स एवायमसिप्रहारः पापीयसस्तव भवतु यद्यस्मि पतिव्रता' । पुनरनेनागदेन संगमितेऽम्भसि तां मालां मज्जयित्वा स्वदुहित्रे देया । मृते तु तस्मिंस्तस्यां च निर्विकारायां सत्याम्, सतीत्येवैनां प्रकृतयोऽनुवर्तिष्यन्ते । पुनः प्रचण्डवर्मणे संदेश्यम्—'अनायकमिदं राज्यम्। अनेनैव सह बालिकेयं स्वीकर्तव्या' इति। तावदावां कापालिकवेषच्छन्नौ देव्यैव दीयमानभिक्षौ पुरो बहिरुपश्मशानं वत्स्यावः । पुनरार्यप्रायान्पौरवृद्धानामांश्च मन्त्रिवृद्धानेकान्ते ब्रवीतु देवी—'स्वप्नेऽद्य मे देव्या विन्ध्यवासिन्या कृतः प्रसादः। अद्य चतुर्थेऽहनि प्रचण्डवर्मा मरिष्यति । पञ्चमेऽहनि रेवातटवर्तिनि मद्भवने परीक्ष्य वैजन्यम्, जनेषु निर्गतेषु कपाटमुद्घाट्य त्वत्सुतेन सह

क्रान्तवान् । व्याघ्रत्वचो व्याघ्रचर्माणि । दूतीश्चेति । 'दूतिभिक्षुतनीयत्नभर्त्री चापि स्त्रियैः समाः' इति । आक्रोशनमाचारणा । वत्सनाभः 'दारदो वत्सनाभः स्यात्' इत्यमरः । संनीय संमिश्र्य । तोय उदके । तया मालया । अगदेनौषधेन । 'संजीवनं स्यादगदम्' इति वैजयन्ती। तस्यां स्वदुहितरि । निर्विकारायां विकारशून्यायाम् । प्रकृतयः प्रजाः । संदेश्यम् । कथनीयमित्यर्थः । कापालकी व्रतधारी । 'कापाली स्यान्महाव्रती' इति कोशः । पुरो बहिः । नगराद्बहिरित्यर्थः । आर्यप्रायान् । श्रेष्ठीनित्यर्थः । स्वप्ने स्वप्नावस्थायाम् । मे इति मह्यम् । मरिष्यतीति 'मृङ् प्राणत्यागे' इत्यस्य रूपम् । वैजन्यं विजनस्य

*प्रत्यपत्स्यते । †संमील्य । ‡तोयम् ।

कोऽपि द्विजकुमारो निर्यास्यति । स राज्यमिदमनुपाल्य बालं ते प्रतिष्ठापयिष्यति । स खलु बालो मया व्याघ्रीरूपया तिरस्कृत्य स्थापितः। सा चेयं वत्सा मञ्जुवादिनी तस्य द्विजातिदारकस्य दारत्वेनैव कल्पिता' इति, तदेतदतिरहस्यं युष्मास्वेव गुप्तं तिष्ठतु यावदेतदुपपत्स्यते' इति। स सांप्रतमित्यतिप्रीतः प्रयातोऽर्थश्चायं यथाचिन्तितमनुष्ठितोऽभूत् । प्रतिदिशं च लोकवादः प्रासर्पत्—'अहो माहात्म्यं पतिव्रतानाम् । असिप्रहार एव हि स मालाप्रहारस्तस्मै जातः । न शक्यमुपधियुक्तमेतत्कर्मेति वक्तुम्, यतस्तदेव दत्तं दाम दुहित्रे स्तनमण्डनमेव तस्यै जातम्, न मृत्युः । योऽस्याः पतिव्रतायाः शासनमतिवर्तते स भस्मैव भवेत्' इति ।

अथ महाव्रतिवेषेण मां च पुत्रं च भिक्षायै प्रविष्टौ दृष्ट्वा प्रस्नुतस्तनी प्रत्युत्थाय हर्षाकुलमब्रवीत्—'भगवन्, अयमञ्जलिः । अनाथोऽयं जनोऽनुगृह्यताम् । अस्ति ममैकः स्वप्नः स किं सत्यो न वा' इति । मयोक्तम्—'फलमस्याद्यैव द्रक्ष्यसि' इति । 'यद्येवं बहुभागधेयमस्या वो दास्याः । स खल्वस्याः सानाथ्यशंसी स्वप्नः; इति मद्दर्शनारागबद्धसाध्वसां मञ्जुवादिनीं प्रणमय्य; भूयोऽपि सा

भावस्तया। तिरस्कृत्य भीषयित्वा। द्विजातिदारकस्य ब्राह्मणपुत्रस्य। दारत्वेन स्त्रीत्वेन । युष्मास्वेव । भवत्स्वेवेत्यर्थः । सांप्रतम् । युक्तमित्यर्थः । प्रासर्पत्प्रसृतोऽभूत् ॥ असिप्रहार एव खड्गप्रहार एव । उपधिः कपटम् । दाम माला । दुहित्रे कन्यायै स्तनमण्डनं कुचभूषणम् । अतिवर्ततेऽतिक्रामति । प्रस्नुतस्तनी पयःप्रसरत्स्तनी । द्रक्ष्यसि । पश्यसीत्यर्थः । सानाथ्यशंसी सनाथस्य भावः सानाथ्यं तच्छंसतेऽसौ तथा मद्दर्शनरागेण बद्धं साध्वसं ययेति सा ताम् । मञ्जुवादिनीम् । 'मञ्जु मञ्जुलम्' इत्यमरः । वदति सा वादिनी

सह कुमारेण मत्कर्मतुमुलराजद्वारदुःखलब्धवर्त्मा श्मशानोद्देशमभ्यगाम्। प्रागेव तस्मिन्दुर्गागृहे प्रतिमाधिष्ठान एव मया कृतं भग्नपार्श्वस्थैर्यस्थूलप्रस्तरस्थगितबाह्यद्वारं बिलम्।

अथ गलति मध्यरात्रे वर्षवरोपनीतमहार्हरत्नभूषणपट्टनिवसनौ तद्बिलमावां प्रविश्य तूष्णीमतिष्ठाव। देवी तु पूर्वेद्युरेव यथार्हमग्निसंस्कारं बालकाय दत्त्वा प्रचण्डवर्मणे च तामवस्थामश्मकेन्द्रोपधिकृतामेव संदिश्य, उत्तरेद्युः प्रत्युषस्येव पूर्वसंकेतितपौरामात्यसामन्तवृद्धैः सहाभ्येत्य भगवतीमर्चयित्वा सर्वजनप्रत्यक्षं परीक्षितकुक्षिवैजन्यं तद्भवनं विधाय दत्तदृष्टिः सह जनेन स्थित्वा, पटीयांसं पटहशब्दमकारयत्। अश्रुतिरन्ध्रप्रविष्टेन तेन नादेनाहं दत्तसंज्ञः शिरसैवोत्क्षिप्य सप्रतिमं लोहपादपीठमंसलपुरुषप्रयत्नदुश्चलमुभयकरविधृतमेकपार्श्वमेकतो निवेश्य निरगमम्। निरगमयं च कुमारम्। अथ यथापूर्वमर्चयित्वा दुर्गामुद्घाटितकपाटः प्रत्यक्षीभूय प्रत्ययहृष्टदृष्टि स्पष्टरोमाञ्चमुद्यताञ्जलिरूढविस्मयं च प्रणिपतन्तीः प्रकृतीरभ्यधाम्—'इत्थं देवी विन्ध्यवासिनी मन्मुखेन युष्मानाज्ञापयति—'स एष राजसूनुरापन्नो मया संकृ-

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मिति। तमालवीथ्या तमालपङ्क्त्या। अथानोच्छिन्नेष्टका इत्यनेन च बद्धेष्टका। तुमुलो व्याकुलरवः। 'तुमुलो व्याकुलरवः' इति महीपः। प्रस्तरः पाषाणः। 'पाषाणप्रस्तरग्रावोपलाश्मानः शिला दृषत्' इत्यमरः। अथेति। गलति गच्छतीत्यर्थः। वर्षवरः। 'षण्ढो वर्षवरः' इत्यमरः। महार्हाण्यमौल्यानि। पट्टानि वसनानि पट्टवस्त्राणि। पूर्वेद्युः पूर्वदिवसे। प्रत्युषसि प्रातःकाले। वैजन्यं विजनस्य भावस्तथा। पटीयांसं श्रेष्ठम्। पटहशब्दं दुन्दुभिध्वनिम्। अंसलपुरुषा मांसलपुरुषाः। 'बलवान्मांसलोंऽसलः' इत्यमरः। 'वत्सांसाभ्यां कामबले' इति लच्। प्रत्ययः साक्षात्कारः। हृष्टा दृष्टिर्यासां ता इति।

पया शार्दूलरूपेण तिरस्कृत्याद्य वो दत्तः। तमेनमद्यप्रभृति मत्पुत्रतया मन्दमातृपत्त इति परिगृह्णन्तु भवन्तः। अपि च दुर्घटकूटकोटिघटनापाटवप्रकटशाठ्यनिष्ठुराश्मकवटघट्टनात्मानं मां मन्यध्वमस्य रक्षितारम्। रक्षानिर्वेशश्चास्य स्वसेयं सुभ्रूरभ्यनुज्ञाता मह्यमार्यया' इति। श्रुत्वैतत् 'अहो भाग्यवान्भोजवंशः, यस्य त्वमार्यादत्तो नाथः' इत्यप्रीयन्त प्रकृतयः। सा तु वाचामगोचरां हर्षावस्थामस्पृशन्मे श्वश्रूः। तदहरेव च यथावदग्राहयन्मञ्जुवादिनीपाणिपल्लवम्। प्रपन्नायां च यामिन्यां सम्यगेव विलं प्रत्यपूरयम्। अलब्धरन्ध्रश्च लोको नष्टमुष्टिचिन्तादिकथनैरभ्युपायान्तरप्रयुक्तैर्दिव्यांशतामेव मम समर्थयमानः, मदाज्ञां नात्यवर्तत। राजपुत्रस्यार्यापुत्र इति प्रभावहेतुः प्रसिद्धिरासीत्। तं च गुणवत्यहनि भद्राकृतमुपनाय्य पुरोहितेन पाठयन्नीति राजकार्याण्यन्वतिष्ठम्। अचिन्तयं च—'राज्यं नाम शक्तित्रयायत्तम्, शक्तयश्च मन्त्रप्रभावोत्साहाः परस्परानुगृहीताः कृत्येषु क्रमन्ते। मन्त्रेण हि विनिश्चयोऽर्थानाम्, प्रभावेण प्रारम्भः, उत्साहेन निर्वहणम्। अतः पञ्चाङ्गमन्त्रमूलः, द्विरूपप्रभावस्कन्धः; चतुर्गुणोत्साहविटपः, द्विसप्ततिप्रकृति-

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प्रकृतीः प्रजाः। आपन्न आपत्प्राप्तः। तिरस्कृत्यान्तर्धाय। दुर्घटा घटनाशक्या। कूटं कपटम्। कोटिरग्रम्। संख्या वा। घटना योजना। पाटवं कुशलता। स्वसा भगिनी। अप्रीयन्त प्रीतिमापुः। अगोचरामविषयाम्। दिव्यांशतां दिवि भवा दिव्यास्तेषामंशस्तस्य भावस्तत्ता ताम्। आर्यापुत्र इति भवानीपुत्र इति। गुणवति। निर्दोष इत्यर्थः। अहनि दिवसे। भद्राकृतं कल्याणाकृतम्। उपनाय्योपनयनं कारयित्वेत्यर्थः। राज्यमिति। शक्तित्रयायत्तं शक्तित्रयाधीनम्। परस्परानुगृहीता अन्योन्यकृतसहायाः। कृत्येषु कार्येषु। पञ्चाङ्गमन्त्रमूलः। 'सहायाः साधनोपाया विभागो

पत्रः षड्गुणकिसलयः, शक्तिसिद्धिपुष्पफलश्च, नयवनस्पतिर्नेतुरुपकरोति। स चायमनेकाधिकरणत्वादसहायेन दुरुपजीव्यः। यस्त्वयमार्यकेतुर्नाम मित्रवर्ममन्त्री स कोसलाभिजनत्वात्कुमारमातृपक्षो मन्त्रिगुणैश्च युक्तः, तन्मतिमवमत्यैव ध्वस्तो मित्रवर्मा, स चेल्लब्धः पेशलम्' इत्यथ नालीजङ्घं रहस्यशिक्षयम्—'तात, आर्यमार्यकेतुमेकान्ते ब्रूहि 'को न्वेष मायापुरुषो य इमां राज्यलक्ष्मीमनुभवति, स चायमस्मद्बालो भुजङ्गेनामुना परिगृहीतः। किमुद्गीर्येत ग्रस्येत वा' इति। स यद्वदिष्यति तदस्मि बोध्यः' इति। सोऽन्यद्दैवं मामावेदयत्—'मुहुरुपास्य प्राभृतैः, प्रवर्त्य चित्राः कथाः, संवाह्य पाणिपादम्, अतिविश्रम्भदत्तक्षणं तमप्राक्षं त्वदुपदिष्टेन नयेन। सोऽप्येवमकथयत्—'भद्र, मैवं वादीः।

देशकालयोः। विपत्तेश्च प्रतीकारः सिद्धिः पञ्चाङ्गमुच्यते ॥' इति कामन्दकः। सिद्धिःप्रभावोऽर्थानां पुरुषाणां च समृद्धिः। 'स प्रभावः प्रतापश्च यत्तेजः' इत्यमरः। स्कन्धः शाखा। चतुर्गुणो य उत्साहः स एव विटपाः शाखाः द्विसप्ततिप्रकृतयः प्रजाः पत्राणि यस्येति सः। षड्गुणाः किसलयानि यस्येति सः। शक्तिसिद्धिपुष्पफलश्च। शक्तित्रयं पुष्पं सिद्धित्रयं च फलमिति 'षड्गुणाः शक्तयस्तिस्रः सिद्धयश्चोदयास्त्रयः' इति। नय एव वनस्पतिर्नीतितरुः। अनेकाधिकरणत्वादनेकप्रकारत्वात्। असहायेन सहायहीनेन। दुरुपजीव्यो दुःखेनोपजीवितुमशक्यः। यस्त्वयं नीतिवृत्तः। कोसलाभिजनत्वात् कोसलवंशत्वात्। 'संततिर्गोत्रजननकुलान्यभिजनान्वयौ' इत्यमरः। मन्त्रिगुणैः प्रधानगुणैः। अवमत्य अवगणय्य। स मन्त्री। चेद्यदीत्यर्थः। लब्धः प्राप्तः। न्विति वितर्के। पेशलं सुन्दरम्। तातेति। भुजङ्गेन सर्पेण। उद्गीर्येत। त्यजेतेत्यर्थः। ग्रस्येत वेति भक्षयिष्यति वा। उपास्य सेवित्वा। प्राभृतैरुपायनैः। प्रत्यग्रचित्तः नवीनचित्तः। संवाह्य। 'संवाहनं पुरस्कारः।' विस्रम्भो विश्वासः। भद्र कल्याणेति संबोधनम्। अभिजनस्य कुलस्य। प्रवा-

अभिजनस्य शुद्धिः, दर्शनम् असाधारणं, बुद्धिनैपुण्यम्, अतिमानुषं प्राणबलम्, अपरिमाणमौदार्यम् अत्याश्चर्यमस्त्रकौशलम्, अनल्पं शिल्पज्ञानम्, अनुग्रहार्द्रं चेतः तेजश्चाप्यविषह्यमभ्यमित्रीणाम्, इत्यस्मिन्नेव सन्निपातिनो गुणाः येऽन्यत्रैकैकशोऽपि दुर्लभाः। द्विषतामेष चिरबिल्वद्रुमः, प्रह्वानां तु चन्दनतरुः; तमुद्धृत्य नीतिज्ञमन्यमश्मकमिमं च राजपुत्रं पित्र्ये पदे प्रतिष्ठितमेव विद्धि। नात्र संशयः कार्यः’ इति। तच्चापि श्रुत्वा भूयोभूयश्चोपधाभिर्विशोध्य तं मे मतिसहायमकरवम्। तत्सखश्च सत्यशौचयुक्तानमात्यान्विविधजनांश्च गूढपुरुषानुदपादयम्। तेभ्यश्चोपलभ्य लुब्धसमृद्धमत्युत्सिक्तमविधेयप्रायं च प्रकृतिमण्डल-लुब्धतामभिख्यापयन्, धार्मिकत्वमुद्भावयन्, नास्तिकान्कदर्थयन्, कण्टकान्विशोधयन्, अमित्रोपधीरपघ्नन्, चातुर्वर्ण्यं च स्वधर्मकर्मसु स्थापयन्, अभिसमाहरेयमर्थान्-

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धारणम्। महदित्यर्थः। अतिमानुषं मानुषमतिक्रम्य वर्तत इति। अपरिमाणं परिमाणरहितम्। औदार्यमुदारस्य भावस्तथा। अस्त्रकौशलमस्त्रकुशलता। शिल्पज्ञानम् रचनाज्ञानम्। अविषह्यं सोढुमशक्यम्। संनिपातिन एकत्रावस्थिताः। चिरबिल्वद्रुमो विषद्रुमः। प्रह्वानामनुरागवताम्। पित्र्यं पितुरिदम्। संशयः संदेहः। भूयोभूयो वारंवारम्। उपधाभिः। तत्सखः स एव सखेति तत्सखः। ‘राजाहःसखिभ्यष्टच्’ इति टच्। सत्यं सत्यप्रतिज्ञानम्। शौचं शुद्धिः गूढपुरुषान्गुप्तसेवकान्। कण्टकान्रिपून्। अलुब्धतां लुब्धत्वाभावम्। अभिख्यापयन्प्रकटीकुर्वन्। नास्तिकान्नास्तिक्ययुक्तान्। चातुर्वर्ण्यं चतुर्णां वर्णानां ब्राह्मणादीनां समाहारश्चातुर्वर्ण्यम्। अर्थमूला अर्थाधीनाः। दौर्बल्याद्दुर्बलस्य भावस्तथा। आकलय्य। मनसि कृत्वेत्यर्थः। योगान्विविधोपायान्। ‘योगो युक्तौ च संगत्यां कार्मणालभ्यलाभयोः। देहदार्ढ्ये प्रयोगे

र्थमूला हि दण्डविशिष्टकर्मारम्भा न चान्यदस्ति पापिष्ठं तत्र दौर्बल्यात्' इत्याकलय्य योगानन्वतिष्ठम्।

इति श्रीदण्डिनः कृतौ दशकुमारचरिते विश्रुतचरितं नामाष्टम उच्छ्वासः।



च विष्कम्भादौ तथात्मनि' ॥ उपाये भेषजे विद्भिर्द्रुमसंनहने धने विस्रब्धघातिनि ध्याने युक्तिन्याये च योजने ॥ इति महीपः ॥

इति श्रीसकलशास्त्रार्थसार्थकीकृतशेमुषीविलासरससान्द्रप्रवर्तितासंख्ययशः समुद्रविद्वत्परिपच्चन्द्रयतीन्द्रसर्वविद्यानिधान श्रीमत्कवीन्द्राचार्यसरस्वतीकृतायां दशकुमारव्याख्यायां पदचन्द्रिकाभिधायां विश्रुतचरितं नामाष्टम उच्छ्वासः ॥

इति शम्।

DASAKUMARA CHARITA.

Summary.—When I was wandering in the forest of the Vindhya mountain, I saw a young boy evidently happily born but in extreme distress. He told me weeping that an old man who was his only support had fallen into a well there in trying to draw some water for him, and he had not strength enough to pull him up. By means of some creepers I pulled the man up and contrived to draw some water for the boy, and also appeased his hunger with some Lakucha fruits. We then sat under a tree, and I asked the old man who he was, who the boy was, and how they had come to that condition. Tears came to the eyes of the old man, and he gave me the following account of himself and of the boy:

"There was a king named PUNYAVARMAN who ruled over Vidarbha. He was a typical ruler in every respect, and was succeeded by one ANANTAVARMAN who seemed as brilliant as his predecessor. Though full of all qualities and skilled in all fine arts, he had paid no attention to the science of polity. VASURAKSHITA who was an old minister of the state realized how want of political knowledge on the part of the king would bring disaster on the kingdom and persuaded ANANTAVARMAN in secret to pay his attention to it. He agreed, but casually mentioned the idea to the ladies of the harem. VIHARABHADRA, who, though an accomplished courtier, was the vilest person imaginable, heard it, laughed in derision, and said: 'My liege, if there is one fortunate man on earth, others decry him for selfish means. If he is careful to value them at their worth, then they turn and excite his ambition. They say, "Study this, it will help you to become an emperor." Even a digest of political science is hard to grasp

without a knowledge of all other sciences, and verily one grows old before one has learnt it. Grant that he studies it, and what is the result? He has to toil night and day without rest or food, and, let alone Emperorship, he cannot even control his own immediate circle. People teach others several excellent things, and it is all nonsense, and the greatest sages who have given law and sciences to the world could not themselves act up to them. You are extremely fortunate in your birth, body, beauty, health, and so forth, you have plenty of men and money, and enjoy happiness in quiet.'

"So he said and prostrated himself in all humility. The king thought that he was his real well-wisher in every way and began to insult the old minister. The latter observed the change, felt the insult, foresaw that a feudatory, the ruler of Asmaka, a master of political craft, would depose the king and establish himself in his position and considering that the tie between the royal family and himself was one of several generations continued in his office hoping to do the king good in time to come at least.

"Some time went on in this way, and the son of the minister of VASANTABHANU, the ruler of Asmaka, arrived at the capital with a retinue of loose characters. He soon won VIHARABHADRA to his side, and through him won a place in the king's favour. When the king would think of a vice, he would extol it, and the king would blindly listen to him. There were drinking, libertinism, plunder, gambling, harshness, and so on every where, and while the income fell, the royal expenditure grew beyond all measure. The secret servants of the enemy began to destroy the king's troopers by various means, and the state came to the verge of ruin.

"At this stage the king violated the honour of a female dancer in the retinue of one of his feudatories and this gave a pretext to VASANTABHANU to combine several princes against him. The king soon became a

victim of the confederates, and VASANTABHANU rousing internal quarrels among the successful princes became the master of Vidarbha.

"The old minister tried to save the queen, her young daughter MANJUVADINI, and this young prince BHASKARAVARMAN, and while taking them out he died of fever. My friends conducted the fugitives to our late king's step-brother, MITRAVARMAN, who audaciously made improper proposals to the noble queen. She repulsed him with reproof, but soon coming to know his intentions of killing the young prince sent him with me to live somewhere taking care of his life. The boy followed me on foot, and as he was just now very thirsty I tried to draw some water for him from this well, and in the attempt fell into it. You have delivered me, and now be a protector to this prince who is helpless."

On inquiry I found that the boy's mother and my father were descended from the same maternal grandfather. I next managed to appease our hunger with some venison, and coming to know that the infamous MITRAVARMAN tried to deceive the boy's mother by regarding her daughter as his own and giving her in marriage to PRACHANDAVARMAN, and get the boy back through her, and slay him. I despatched NALIJANGHA, for that was the name of the old man, to go and proclaim that the young prince was killed by a tiger and carry my instructions to the queen to kill MITRAVARMAN, to encourage PRACHANDAVARMAN to snatch the kingdom of MITRAVARMAN, and marry her daughter and to declare in confidence to a few noble men that she dreamt a dream that her boy would come to life again and become king. My instructions were followed, and I managed to stab PRACHANDAVARMAN a well wisher of the ruler of Asmaka in the presence of all. Then by a stratagem I introduced the boy as favoured by Goddess, made him king in his step-uncle's place, and espoused his sister. I next found that the boy-king required assistance, stayed there for some time,

reorganizing the Government and replenishing the treasury, and waited for opportunity to destroy VASANTABHANU, and restore the boy-king to his ancestral throne.

Page 1.

This is the story of his own self narrated by **Vis'ruta.** It is therefore called *Vis'rutacharitam* or the Story of **Vis'ruta.**

1. Some editions begin this Uchchhvâsa with अथ, then. Padachandrikâ notes this word. अथ has also some benedictory sense and in this sense is most appropriate in the beginning of the story.

सः, he : Vis'ruta.

When अपि follows सः the process of सन्धि is as follows:

(1) The Visarga is really स् and it is replaced by रु (See Pānini VIII. ii. 66.)

(2) This रु is replaced by उ (See Pānini VI. 1. 113)).

(3) The अ in स and the succeeding उ are replaced by ओ (VI. i. 87);

(4) The initial अ in अपि is dropped and the form becomes सोऽपि (VI. 1. 109). The mark ऽ is put to show that there is an अ in disguise.

आचचक्षे-narrated.

देव, worthy sir; this is a form of address with a sense of reverence; *Cf.* राजा भट्टारको देवः—अमरः 1. 7.

मयाऽपि परिभ्रमता, by me too who was wandering; of course it is a matter of common notice that, in Sanskrit, passive constructions are more frequent than active ones.

परिभ्रमता, the root here is भ्रम् to wander.

The suffix परि means all round; hence परिभ्रम् means to wander here and there.

विन्ध्याटव्याम्, विन्ध्यायाः अटवी तस्याम्, षष्ठीतत्पुरुष compound.

An अटवी is a forest, and विन्ध्य is a well known mountain. Hence the word means, 'in the forest of the Vindhyas.'

2. कोऽपि some one. The force of this is to indicate that the person is one about whom nothing is known. It should be distinguished from कश्चित् which means 'a certain.'

कुमारः, a boy. कुमार is often used to mean a prince *e.g.*, कुमारो भीमसेनः. It is sometimes used to mean an heir apparent: *e.g.*, उपवेष्टुमर्हति कुमारः; कुमारस्य आयुषो बाणः (The arrow of Ayus, the heir-apparent). But in the present case as nothing is supposed to be known about the boy, it should simply be taken to mean a boy. He is however prince Bhanuvarman.

क्षुधा, with hunger (क्षुध्, *f*).

तृषा, with thrist (तृष् *f*).

क्लिश्यत्, distressed; troubled. The root is क्लिश् (4. A.) to be tormented.

अक्लेशार्हः=न+क्लेशार्हः, one who was unable to be tormented.

क्वचित् कूपाभ्याशे, on the brink of a certain well. कूपस्य+अभ्याशे। A कूप is a well, and अभ्याश close proximity. क्वचित्—though it means somewhere, and is an adverb, yet when it is thus employed, it acquires a pronominal force. The word thus means on the close proximity or brink of a certain well. It is referred to as क्वचित्, because the exact locality could not be fixed.

Other examples of adverbs acquiring a pronominal force are तत्रभवान्, अत्रदिने, etc.

3. अष्टवर्षदेशीयः, who was slightly less then eight years in age. The three terminations कल्प, देश्य, and देशीय occur in the sense of ईषदून, slightly less, (See Pânini V. iii. 67.) *The examples are* विद्वत्कल्पः, विद्वद्देश्यः, *and* विद्वद्देशीयः.

त्रासगद्गदं = त्रास + गद्गद, an Avyayibbâva compound, faultering with fear.

अगदत्, said, (The root is गद्, to say).

महाभाग—worthy sir; illustrious gentleman.

4. क्लिष्टस्य, to one who is in distress. Notice the genitive in the sense of dative.

क्रियतां, may (it) be done.

आर्य, noble sir: another word of address.

साहाय्यकम्—सहायस्य भावः; assistance; help.

अस्य मे—to me whom you see. अस्य is used in drawing attention to.

5. प्राणापहारिणीं—प्राणान् अपहरन्तीति ताम्—that which is on the point of depriving me of my life; killing.

पिपासा—thirst. पातुम् + इच्छा.

प्रतिकर्तुम् (दूरीकर्तुम्)—to remove. प्रति + कृ; literally, प्रति against, and कृ, to do.

उदकम् (जलम्)—water.

उदञ्चन् (निष्कासयन्)—trying to draw up water (from a well). उद् + अञ्च् (ए); उद् means up; and अंच् is used in the sense of motion.

इहकूपे (अस्मिन् जलाशये), in this well. Notice how the adverb इह has the force of a demonstrative pronoun.

6. निष्कलः (वृद्धः, स्थविरः), an old man, literally निर्गता

कला यस्मात् सः one from whom the bodily vigour had fled. His name is नालीजङ्घः

ममैकशरणभूतः, who was the only support to me.

पतितः, has fallen. (Root पत्, to fall).

अलम् (पर्याप्तम्), able enough.

7. उद्धर्तुम्. to lift up. (उद्+हृ)

The prose order is अहं तम् उद्धर्तुम् अलं न अस्मि.

इति—shows the end of the boy's speech.

अथ—then ; thereupon.

अभ्येत्य—having gone near. अभि+इ, where अभि means towards, and इ to go.

मतल्या (वल्या), with a creeper (वल्ली f.)

कयाऽपि goes with मतल्या and means some creeper.

उत्तार्य, having lifted up. Literally उत् up, तृ to cross.

8. वंशनाली (वंशनालिका, वेणुदण्डः), a pipe made of bamboo.

अद्भिः (जलैः) with water. अप् is feminine and is always in the plural.

पञ्चषैः (पञ्च, षड्वा) five or six. Some editions read चतुःपञ्चषैः four, five or six. It is a Bahuvrihi compound, the termination डच् occurring at the end of the compound.

9. शरक्षेपोच्छ्रितस्य (शरस्य क्षेपः; तस्मात् [अपि] उच्छ्रितः) —बाणगमनादप्युच्चस्य—) which was taller than the reaching of an arrow. That is to say, the tree was so tall that an arrow discharged from a bow could hardly reach the top of it.

लकुचवृक्षस्य, of a Lakucha tree. Lakucha is a kind of bread-fruit tree and is also called लिकुच or डहु in Sanskrit. It is known as वडहर in the vernacular.

शिखरात् from the top of it.

पाषाणपातितैः (पाषाण+पातित), made to drop down by (throwing) stones at. The idea is he threw some stones at some of the fruits at the top of that tree till five or six fruits dropped down.

10. प्रत्यानीतप्राणवृत्तिम् (प्रत्यानीता प्राणवृत्तिः यस्य सः), one brought back to the condition of normal life. The idea is that the boy was almost dying from hunger and thirst, and he was saved from actual death by eating those fruits and drinking that water.

आपाद्य having made. (आ, पद्, णिच्, ल्यप्)

निषण्णः (*pp.*) seated or reclining. The root is निषद् (1st conjugation, Parasmaipada; to sit down; to lie; to recline.

जरन्तम् (वृद्धम्) old man. (Accusative singular). The root is जॄ to grow old, and the termination is अतृन्.

अब्रवम् spoke. The root is ब्रू (2nd conjugation—Ubhayapada). This takes two accusatives one of which points out the person to whom something is said and the other what is said. Also this root is defective in the non-conjugational tenses its forms being made up from वच्, to speak.

N. B.—The two objects of the predicate here are (1) जरन्तम् and (2) the speech which begins as तात etc.

11. तात sir. तात generally means father. It is sometimes used, (1) as a term of affection, endearment, or pity, applied to any person, but usually to inferiors or juniors, pupils, children, etc.; *e.g.* नहि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति (Srikrishna to Arjuna), (2) and as a term of respect applied to elders or other venerable personages.

N. B—In the present case however it is suited either way. But भगवान् etc. that occur further on show that the speaker has some reverence to the age of the person to whom he is speaking.

He asks three questions, (1), who is this boy? (2) who are you yourself? and (3) how did this calamity befall?

वा here may also be taken to mean एव, in which case it gives a reflexive sense, or it may be taken in its usual way of course.

आपद् distress; calamity.

आपन्ना occurred; befell. Notice the root in both of the above cases is the same.

Page 2.

1. सः he; that old man.

अश्रुगद्गदम्, tears choking his voice.

भूयतां the third person is used by way of showing respect.

2. जनपदः (देशः) country; kingdom.

तस्मिन् therein; in that kingdom.

भोजवंशभूषणम् (भोजस्य वंशः; तस्य भूषणम्) an ornament to the line of (the king) Bhoja.

अंशावतारः (अंशेन अवतारः), an incarnation of a portion (of Dharma). The idea is that he who is being described was so much given to the performance of duty ('Dharma') that it seemed he was an incarnation itself of a portion of Dharma.

3. अतिसत्त्वः (अति *i. e.*, अत्यन्तं सत्त्वं यस्य) one who was extremely powerful. सत्त्वं (बलम्) is strength or force; also Sattva quality.

सत्यवादी (सत्यं वदतीति), one who habitually spoke the truth.

वदान्यः (बहुप्रदः) one who was liberal or munificent; a bountiful person.

N. B.—It is happy that the same consonants which occur in a previous word occur in the word that follows; *e. g.*......वादी वदान्यः;...विनीतो विनेता.

विनीतः (नम्रः), one of an extremely modest behaviour. (विनीतः विनयेन युक्तः)

N. B.—विनीत is also explained as प्रावीण्यं नीतः that is, educated to a high degree of proficiency; *e.g.* विनीतस्त्वथ वार्तायां त्रय्यां चैव नराधिपः when विनीतः is explained as तत्तदभिज्ञैः प्रावीण्यं नीतः Hence सुविनीत means one who is extremely well educated.

Notice, these are kingly qualities. It is declared that a king should be.

विनीतः सत्त्वसंपन्नः कुलीनः सत्यवाक्शुचिः ।

(Yâjnavalkya I. 309).

विनेता (शिक्षाकर्ता), one who would curb down those who swerve from the path of duty and bring them back to their proper condition. प्रजानां विनेता is the order of words.

स्वधर्माच्चलितान्राजा विनीय स्थापयेत्पथि ।

"Having punished those who swerve from their rightful (path of) duty, the king should make them settle in their (proper) way."

(Yâjnavalkya I. 361).

4. रञ्जितभृत्यः (रञ्जिताः भृत्याः येन) one who satisfied the dependents or servants.

N. B.—भृत्य has two senses, a dependent, and a servant.

उदग्रः (उन्नतः) one of a lofty bearing or demeanour.

मूर्तिबुद्धिभ्यां (Dvandva compound) both in body and in intellect. मूर्तिः (कायः) is body and बुद्धिः (मतिः) intellect.

5. उत्थानशीलः (पौरुषस्वभावः) who was habitually prone *to be valorous. That is to say, his body and intellect* were both fitted to make him highly valorous.

A king is described to be.

......धार्मिकोऽव्यसनश्चैव प्राज्ञः शूरो रहस्यवित्

(Yâjnavalkya I. 310).

"(He must be) dutiful, not given to evil pursuits, learned, valorous, and knowing of the secrets."

शास्त्रप्रमाणः (शास्त्रमेव प्रमाणं यस्य) who looked to the sacred ordinances ('S'âstras') for authority. The idea is, he had as his guide the S'âstras, and whatever is contained in them he respected as the anthority and followed it. *Cf.*

तस्मात् शास्त्रं प्रमाणं ते कार्याकार्ये व्यवस्थितौ ।

"Therefore let S'âstra be your authority in deciding what should be done and what should not be done."—Bhagavad-Gita.

N. B.—Advanced students may however note here that in India no human agency was recognised in the matter of legislation or framing rules for the conduct of man. All the rules that were expected to be followed by mankind at large were embodied in what are called Sacred ordinances or S'âstras, and one had to follow them on pain of punishment. Hence the above epithet.

शक्यभव्यकल्पारम्भो। शक्यश्च भव्यश्च कल्पश्च शक्यभव्यकल्पः शक्य...कल्पश्चासौ आरम्भश्च, शक्य...म्भः शक्य...म्भः अस्य 'अस्ति' इति) One who would undertake such acts as can be easily *accomplished, as are liked by the people, and as are* enduring. शक्य literary means possible, and hence it is an act which can be easily accomplished; भव्य is what is

liked by the people; and कल्प is that which suffers no deterioration and hence enduring. The same is interpreted otherwise: शक्य is what can be accomplished by one's own self; भव्य is what is auspicious; and कल्प is what is allowed by law.

The various meanings of कल्प may be noted: कल्प = what is allowed by law; a sacred precept; S'âstra; a period of time (*e.g.* श्वेत वराह कल्प); Kalpa-Vriksha (celestial plant yielding whatever is desired); and an alteration.

संभावयिता, one who could extend संभावना in the form of honour and wealth (सम्यक् भावयिता).

6. बुधान्, learned people.

[Another meaning of बुध is the planet mercury].

In ancient India, the rulers were, as a rule, patrons of learning. They would always extend honour and wealth to the learned.

N. B.—Notice how the various prefixes prefixed to the root भू alter the meaning of it.

प्रभावयिता (प्रकर्षेण भावयिता) promoting one's interests well.

सेवकान्, servants (in general).

उद्भावयिता, one who would elevate.

बन्धून्, relations. There are three kinds of relations,—(1) those that are related to one through his father; (2) those that are related to one through his mother; (3) and those that are related to one's own self by marriage, etc.

न्यग्भावयिता, one who would subdue.

N. B—These various epithets show how one should behave himself towards others.

7. असंबद्धप्रलापेषु, in vain incoherent talks, असंबद्ध (परस्परामिलित) is, not connected with each other, and प्रलाप (अनर्थकं वचः) is vain talk. सम्यक् बद्धः = संबद्धः ; न संबद्धः = असंबद्धः असंबद्धाश्च ते प्रलापाश्च, असंबद्धप्रलापाः—तेषु.

अदत्तकर्णः (अश्रोता) one who would not hear. दत्तः कर्णः येन सः ; न दत्तकर्णः ; = अदत्तकर्णः

कदाचिदपि, at any time whatsoever.

अवितृष्णः (विगता तृष्णा यस्य सः वितृष्णः; न वितृष्णः = अवितृष्णः) one whose desire never subsided.

The idea is he was never tired of cherishing a desire to good qualities.

8. अतिनदीष्णः (अत्यन्तं नदीष्णः) extremely proficient. (नदीष्णः = निपुणः).

The derivation of this word is important. The root is स्ना to bathe (2nd conj.) The rule is that if a root ends in आ and has no suffix, then, when another word comes before in order to enter into a componnd with it, the termination क, (ultimately अ), comes in the passive sense, the final आ of the root being dropped. (See Panini III. ii. 3). The next rule is that when the root स्ना is preceded by the suffix नि or the word नदी, स् of the root is replaced by ष् when the resultant meaning is expertness (See Panini VIII. iii. 89). Thus नदीष्णः literally means one who is an expert in bathing in a river. Hence, is supposed to know the dangerous spots in rivers, their depth, course, etc., and thus the sense of expertness, कलासु, in the arts.

Arts are recognized to be sixty-four. A कला or art differs from विद्या, that is, learning, inasmuch as the for-

mer requires but an individual knack and the latter instruction from a teacher.

नेदिष्ठः (superlative of अन्तिक, near) so it means अन्तिकतमं, one who is closest.

धर्मार्थसंहितासु, in the sciences relating to धर्म (Dharmasastras) and in the sciences relating to अर्थ (Arthasastras, that is, works on polity).

N. B.—A king must be an expert both in the Dharmasastras and in the Arthasastras, the former for the guidance in sacred duties and the latter for political necessities.

9. सुकृते, good deed done towards him.

सुतरां, more abundantly.

प्रत्युपकर्ता, one who would return the kindness done to him.

प्रत्यवेक्षिता, one who would take good care of.

कोशवाहनयोः, of the treasury (कोशः=भाण्डागारः) and the beasts of burden (वाहनं=अश्वादि)

It is one of the daily duties of the king to take good care of his treasury and army. This fact and several other things forming the daily task of the king will become apparent from the sarcastic speech of Viharabhadra that will soon follow.

Page 8.

1. यत्नेन with all efforts.

सर्वाध्यक्षाणां, of all persons who had independent offices. Here is an injunction to the king.

ये राष्ट्राधिकृतास्तेषां चारैर्ज्ञात्वा विचेष्टितम्।
साधून् संमानयेद्राजा विपरीतांश्च घातयेत्
उत्कोचजीविनो द्रव्यहीनान् कृत्वा विवासयेत्।

"Whoever are appointed (to the offices) of the realm,

the king should learn their devoted attachment to duty or their deviation from it, and honour those who are (found to be) good and punish those who are (found to be) otherwise. He should confiscate the property of those who practise bribery and banish them."

(Yâjnavalkya I. 338-9).

उत्साहयिता, one who would give encouragement.

2. कृतकर्मणाम्—कृतानि कर्माणि यैः ते, those who had finished the work assigned to them.

दानमानैः with presents and honour.

N. B.—Numerous instances can be cited to prove that in ancient India there was no regular pay system, and even if there was, to accept regular pay for the work done was always held in contempt. The king had therefore three means of doing them something in return, *viz.*, दान, presents and gifts: मान, (conferring of) honour; and सत्कार extending of good treatment.

सद्यः, at once; as soon as he would come to know.

प्रतिकर्ता, one who would remove.

दैवमानुषीणाम्—आपद् or calamity that befalls one is generally of two kinds, दैव, that which results as an act of God and मानुष, that which results as an act of man. The king had to learn the first by astrologers every morning and request the family priest to perform the pacificatory ceremonies for the removal of such. The other he had to learn by means of his secret servants, and give orders at once to thwart the evil that might, if allowed, be perpetrated. *Cf.*

दैवीनां मानुषीणां च प्रतिकर्ता त्वमापदाम् ।

(Raghuvamsa, Canto I. 60).

3. षाड्गुण्योपयोगनिपुणः on who was an expert in employing the six means of statecraft. षाड्गुण्य is the same as षड्गुणाः, six means of statecraft. They are सन्धि, to treat for peace; विग्रहः, warfare; यानम्, marching upon the enemy; आसनम्, to lay in wait or besiege; द्वैधम्, to practise duplicity or divide the army into parts, etc; आश्रयः to give shelter.

मनुमार्गेण, according to the law expounded by Manu.

N.B.—Manu, being the first ruler and also the formulator of the sacred laws as they existed, is held in high esteem. *Cf.* Raghuvamsa.

रेखामात्रमपि क्षुण्णादामनोर्वर्त्मनः परम् ।
न व्यतीयुः प्रजास्तस्य नियन्तुर्नेमिवृत्तयः ॥
(Canto I. 17).

प्रणेता, a leader (root नी, to lead).

चातुर्वर्ण्यस्य (चतुर्वर्णा एव)—The four Varnas are the four main castes, Brāhmana, Kshatriya, Vaisya, and Sûdra. The other castes derive their origin from an intermixture of these main ones. Thus by the law that the genus includes the species also, the whole of the population is comprehended.

4. पुण्यश्लोकः—श्लोकः—here means यशस् fame. [The other meaning is 'stanza'].

पुण्यवर्मा—This is the name of the king whose description is given above. It might also be noted that वर्मा is a conventional epithet added to the name of a Kshatriya, गुप्त to the name of a Vaisya, and दास to the name of a Sudra, while शर्मा is the epithet added to the name of a Brâhmana.

5. पुरुषायुषम्—(पुरुषस्य आयुः) the full period of time

forming the life of man. It is 100 years generally, and according to another reckoning it is 120 years and 5 days.

अपुण्येन प्रजानाम्, to the misfortune of the subjects.

अगण्यत came to be numbered. (The root is गण् to count or number).

अमरेषु, among the gods.

N.B.—The above is a general feature of Punyavarman's reign. The expression प्रजानामपुण्येन, to the misfortune of the subjects, should be noted well as what follows forms a contrast with the description of the reign given above.

तदनन्तरम् after him ; succeeding him.

6. अनन्तवर्मा, this is the name of Punyavarman's son and successor.

तदायतिः—तस्य आयतिः (प्रभावः) इव आयतिः यस्य, who matched him (Punyavarman) in majesty, of the same majesty like him.

अभ्यतिष्ठत, began to rule.

7. दैवात, (अदृष्टात) unfortunately.

दण्डनीत्याम् (राजनीत्याम्) in the science of polity.

अत्यादृतः, one well-versed.

एकदा, once.

रहसि (एकान्ते). in secret.

8. मन्त्रिवृद्धः (मन्त्रिषु, वृद्धः) the oldest among the ministers.

N.B.—Ministers of the state were always hereditary. The services of even the oldest were still utilized as it was hard to expect an equal amount of experience in others.

बहुमतः, who was held in high esteem.

The idea is Vasurakshita was held in high esteem by (Punyavarman) the father of the present king.

अगल्भवाक् (प्रगल्भा वाक् यस्य सः) one whose talk was full of mature experience.

9. अभाषत spoke.

तात, sir. (See note above on p. I, l. II).

सर्वैव (सर्वा+एव) the whole of.

आत्मसंपद्, excellent qualities found in a person; personal merits; or it may mean one's own wealth.

अभिजनाद् प्रभृति beginning with अभिजन (कुल) or high descent.

अन्यूना (न+न्यूना) not at all diminished.

अत्रभवति, in your worthy self.

10. लक्ष्यते, appears.

निसर्गपट्वी, (निसर्गेण पट्वी) extremely sharp by nature. निसर्गे naturally; पट्वी, अतिशयेन पटुः पट्वी.

नृत्तगीतासु—नृत्तं च गीतं च—नृत्तगीते; नृत्तगीते आदौ यासां तासु,—नृत्तगीतासु।

11. काव्यविस्तरेषु, in extensive literature.

N. B.—काव्य is literature and should not be taken to mean mere poetry. It is divided into two kinds, दृश्य, that which is to be presented by acting on the stage, and श्राव्य. that which is to be listened to. Various kinds of dramatic composition belongs to the first class and under the second come, पद्य poetry, गद्य prose, and चम्पू which is a mixture of prose and poetry. There are other technical names according to the nature of the work. The word कवि (though it is generally taken to mean a poet, yet) refers to a poet, a prose-writer, a writer of prose and poetry both, and a dramatist, Whatever a कवि writes, poetry, prose, Champu, or drama, is called काव्य (कवेः कर्म, what a कवि produces).

Notice the difference between विस्तर and विस्तार. The very use of the words goes to explain the difference. विस्तर is used in connection with the bulk of a book; *e.g.*, ग्रन्थविस्तर; काव्यविस्तर, विस्तार denotes extension in other cases; *e.g.*, प्राप्तविस्तारा (which has been extensively applied).

इतरेभ्यः प्रतिविशिष्यते, becomes marked from the rest. Note the idiom.

12. अप्रतिपद्य, without having obtained.

आत्मसंस्कारं, its refinement, (आत्मनः संस्कारः, तम्).

अर्थशास्त्रेषु, in the political sciences. These are sometimes called नीतिशास्त्र's: *e.g.*, of अर्थशास्त्र's are चाणक्य's अर्थशास्त्र; शुक्रनीति; कामन्दकीनीति; etc.

अनग्निसंशोधिता (न अग्निना संशोधिता) that which is not refined by putting into fire.

13. अतिभाति, shines well.

Notice the simile. His intellect is compared to gold which of course shines, but does not shine well as it lacks refinement.

'बुद्धिहीनः' he who lacks intellectual powers.

Page 4.

1. भूभृत् a king. [It also means a mountain].

अत्युच्छ्रितः, most exalted; most elevated, परैः by enemies.

अभ्यासाद्यमानम् (आसाद्यमानम्), one who is overpowered.

2. साध्यं, (कार्यम्), that which is to be accomplished. साधनम् (करणम्) that which is means to the accomplishment of an act. Some interpret साध्य as विपक्षभूत, that is to say, those who are his enemies and who therefore are to be won somehow; and साधन as सहायभूत, that is to say,

those on whom he can depend for help to subdue his enemies.

विभज्य, having divided; having discriminated between.

अयथावृत्तः (न यथा वृत्तः), not moving in the manner in which he should.

3. प्रतिहन्यमानः, resisted; repulsed.

स्वैः (आत्मीयैः) by his own people.

परैः (अन्यैः or शत्रुभिः) by others or by enemies.

परिभूयते, is defeated; is overpowered.

अवज्ञातस्य, of one who is held in low esteem; of one who is disregarded; (अवज्ञा, अव+ज्ञा, to regard as low or mean).

आज्ञा, order; command. All the instructions that proceed from the king are called आज्ञा's.

4. प्रभवति, is able; is capable of.

योगक्षेम—योग is to obtain things which one has not got, and क्षेम is to protect what one has already obtained.

Here is a rule relating to the conduct of a king:

अप्राप्तप्रापणं योगः क्षेमः प्राप्तस्य रक्षणम्।
द्वयं च साधयेद्भूपः प्रजानां विधिवत्प्रदः॥

"Yoga is the acquisition of what is (to be obtained but is) not yet obtained and Kshema is the protection of what is acquired; a king who confers wealth on his subjects according to the law ordained should achieve both these things."

The idea is that the king should concert such measures as would make his subjects acquire what they want, and preserve carefully what they acquire.

आराधनाय (साधनाय) for accomplishing; for bringing to

happen. [आराधन also means, getting, or giving satisfaction.]

अतिक्रान्तशासनाः (अति क्रान्तानि शासनानि यैः ते), those who have set at naught the (king's) orders.

5. यत्किंचनवादिन्यः, speaking in an unrestrained manner. Notice this expression and also the one that follows.

यथाकथंचिद्वर्तिन्यः, moving without any restraint whatever.

स्थितीः, order, proper arrangement.

6. संकिरेयुः, would confuse; would scatter about. [Root सं + कृ].

निर्मर्यादाः, those who have no bounds. मर्यादा, bound; निर्गता मर्यादा याभ्यः ताः ।

लोकाः, people ; men in general.

इतः, here ; in this world.

अमुतः, elsewhere ; in the other world.

स्वामिनं, their master ; (that is, their king).

7. आत्मनश्च, their own selves too.

N. B.—The Bombay edition (Mr. Peterson's) has लोकाः (plural). Another Bombay edition (Nirnayasagara Press) has the singular लोकः and the predicate also in the singular as प्रशंसते.

आगमदीपदृष्टेन (आगम एव दीपः, तेन दृष्टेन) by (the path) which is made visible (that is, illuminated) by the light of Agamas.

N.B.—Agamas are, strictly speaking, the Vedas, and the word is also used to mean other ordinances which are equally sacred. In India, from time immemorial, Agamas are regarded as the highest authority, and it is Agamas that are expected to preserve the world in a

condition of stable equilibrium of perfection and hence the high reverence that is paid to them.

अध्वना, by the path ; by the way. (अध्वन् masculine).

8. लोकयात्रा (लोकस्थितिः) लोकस्य, यात्रा, the continuance of the world. (यात्रा is from the root या, 2nd conjugation, Parasmaipada, to go ; to move).

भूतभवद्भविष्यत्सु—भूत is what is past ; भवत् is what is going on, (that is present) ; and भविष्यत् is what is going to come or happen, (that is, future).

व्यवहित विप्रकृष्टेषु—व्यवहित, separated, that which separates being called व्यवधान, विप्रकृष्ट means 'far removed from one another.'

9. अप्रतिहतवृत्ति (न प्रतिहता वृत्तिः यस्य तत्) अकुण्ठितवृत्ति, that which penetrates unchecked.

तेन हीनः, one who is devoid of it. Notice the idiom, हीनः—रहितः

10. आयत, extending (अयम्, 1st conj. Par., to extend). [This gives a sense of length.]

विशाल, extending. [This gives a sense of breadth].

Thus, आयतविशाल means extending on all sides.

लोचनयोः—Notice the absolute construction. Though he has eyes,

जन्तुः, the living being ; the creature. [The root is जन् (4th conjugation, Atma.), to be born, and the termination तुन् is added].

N.B.—The above gives an idea of knowledge of other sciences.

अर्थदर्शनेषु—(अर्थशास्त्रेषु)—in various branches of the science of politics.

N. B.—अर्थशास्त्र's are described to be दर्शन's because doctrines or theories are developed in them just as in the other दर्शन's.

11. विहाय, having given up. वि+हा—हा 3rd conj. Parasm., to leave, to abandon. [It takes the form जहाति etc., and हीन is from the same root].

बाह्यविद्यासु (इतरविद्यासु), in the other branches of knowledge.

अभिषङ्गम् (सङ्गम्) devotion; deep attention.

12. आगमय (प्रापय) obtain; acquire.

This is an instance of a root which originally indicates motion, and gives also a sense of knowledge.

दण्डनीति, (आन्वीक्षिकी),—the science of polity.

13. तदर्थानुष्ठानेन, by putting into practice the teachings thereof. अर्थ here means meaning, (that is, import or teaching). अनुष्ठान is to observe or to put into practice. The prefix अनु gives the sense of अनुसरण, or following, and the root स्था means to stand.

आवर्जितशक्तिसिद्धिः—आवर्जिता (प्राप्ता) शक्तेः सिद्धिः यस्य one who has acquired the attainment of powers.

अस्खलितशासनः (अहतशासनः) अस्खलितं शासनं यस्य one whose commands are never disregarded.

14. शाधि (शिक्षय), govern.

उदधिमेखलां—उद is water, and as it contains (an enormous quantity of) water the sea is called उदधि. मेखला is a girdle, that is to say, a thing that surrounds. उदधिरेव मेखला यस्याः सा.

Page 5.

1. स्थाने (युक्तम्), (indeclinable),—just; proper; right. गुरुभिः by your venerable self. The plural is employed

in the sense of veneration. Notice also how in speaking to those who deserve respect, the second person is avoided.

अनुशिष्टम्—commanded.

N. B.—The king admits that what the venerable minister said is all right and says he will act up to the advice.

अन्तः पुरम् the inner apartment occupied by the ladies.

2. वार्ता, news ; talk.

पार्थिवेन, by the king.

प्रमदासंनिधौ in the presence of the ladies.

प्रमदा is one of the special names given to ladies and implies a lady who is intoxicated as it were, of her youthfulness. Other examples are भीरु, a lady who naturally entertains fear ; मानिनी, a lady who has a deep sense of self-respect, and does not easily yield when offended ; कोपना, a woman of an angry temper ; etc.

प्रसङ्गेन by the bye.

उदीरिता said ; mentioned.

उपनिशम्य, hearing ; knowing.

This word is generally used when a man hears something not addressed to him directly but to some one else, in his own presence.

3. समीपोपविष्टः one who was sitting near. (समीपे उपविष्टः)

चित्तानुवृत्तिकुशलः (चित्तस्य अनुवृत्तौ कुशलः), one clever in following the mood of another, that is, clever in following the mental aspects of another so as to turn them to his own advantage.

प्रसादवित्तः one well-known for the favour he used to obtain from the king. Notice, वित्त does not here mean

money, but means विख्यातः or विश्रुतः that is, one well known or well heard of.

गीत (गानम्) singing; नृत्य (नर्तनम्) dancing; वादित्र (वाद्य), music which is of four kinds, (1) playing on stringed instruments; (2) the beating of such as drums; (3) piping on different kinds of pipe; and (4) tinkling as with cymbals.

अबाह्यः (अमिश्र), one who was never out of them; that is, one, whose attention was never diverted from them.

बाह्यनारीपरायणः, one who was always addicted to loose women.

बाह्य is an adjective meaning 'removed or placed beyond the pale of community,' and it qualifies नारी, woman.

N. B.—Advanced students might note in this connection that sins are classified in the order of their magnitude as:

(1) Mahâpâtakas or the five great sins; and

(2) Upapâtakas or sins of a lower description.

Upapâtakas are 38 as enumerated in the Smiritis, and several other minor ones are noticed. Some of these Upapâtakas are—

(*a*) depriving one, of his caste; *e.g.*, to smell forbidden liquors, unnatural lust with beasts, etc.

(*b*) disentitling one to receive gifts, etc.; *e.g.*, living by taking interest etc.

(*c*) productive of confusion of castes, *e.g.*, cruelty to tame animals, etc.

(*d*) attainting of the person; *e.g.*, killing worms etc., etc.

Adultery is a sin which deprives one, of his caste, and an adulterer or adulteress is thus regarded as being placed beyond the pale of the community. All intercourse with such persons is forbidden, and, *a fortiori*, it is a sin of a heinous description, to know them carnally.

In the present case, the author tries to point out how contemptible was the conduct of Vihârabhadra, by saying "he was addicted to such women."

अयन्त्रितमुखः (अयन्त्रितं मुखं यस्य), who has no check over his mouth.

बहुभङ्गिविशारदः an expert in talking very ironically भङ्गि or भङ्गी (fem.) is, 'ironical talk.'

5. परमर्मान्वेषणपरः, one who was given to discovering vulnerable points in others.

मर्म is a vulnerable point of another, so that a reference to it would affect the person completely.

परिहासयिता, an expert in derisive talk.

परिवादरुचिः—परिवाद or परीवाद is अपवादन or talking ill of others, that is to say, scandal-monging. He had रुचि or taste in that. The idea is he would take pleasure in habitually reviling others. (परिवादेषु रुचिः यस्य सः)

6. पैशुन्यपण्डितः (पिशुनस्य भावः पैशुन्यम्, तस्मिन् पण्डितः) an expert in back-biting.

सचिवमण्डलादपि, even from the ministerial circle.

Ministers were seven or eight, and their were as many advisers to the king.

सचिवान्सप्त चाष्टौ वा कुर्वीत सुपरीक्षितान् ।

"He should appoint seven or eight ministers who are well-tested" (Manu VII. 54).

The idea is, the present rogue was one who would exact bribes even from the king's ministers. That is to say, he would bring the ministers to such a position as they were compelled to escape by giving him bribes.

उत्कोचहारी, one who would exact (हारी) bribes (उत्कोच).

7. दुर्नय, bad counsel.

उपाध्याय (अध्यापक), a teacher. The idea is he was past-master in all wicked means and ways.

कामतन्त्र (कामशास्त्र), science of love. (कामतन्त्रे कर्णधारः that is, one who would pilot the ship of the science of love (कर्णधारः=नाविकः, a boatman).

Notice the sense in which तन्त्र is used here. It means a doctrinal science. Other examples are चोरतन्त्र, जारतन्त्र, etc. The ancient Aryans had systematised even such minor doctrimes and had brought them to the condition of sciences.

It may appear at first sight that a people who developed such "sciences" must naturally have lived under a very low condition of civilization. Far from it. The Aryans supplied a system of scientific education agreeable to all bents and tendencies of mind without requiring the possessors thereof to change their habits even to the smallest extent however small. The aim of all the systems of their education was to bring about Moksha or final emancipation ultimately. *E.g.*, the study of Grammar led one to the investigation of शब्दब्रह्म, music of नादब्रह्म, and so on. Their doctrine was, the attainment of the highest skill in anything would free one from all attachment

and this development of skill they facilitated without damaging the society. Care was taken to prevent the origin of undesirable tendencies and if, however, they arose in exceptional cases, their sciences and systems of education acted as agreeable reformatives and produced the very best results.

Vatsyâyana is one of the names connected with the science of love.

N. B.—तन्त्र is often used in the sense of book, text-book, etc. *Cf.* "समाहृत्यान्यतन्त्राणि"

(Amarakos'a).

कुमारसेवकः (कुमारावस्थायाः सेवकः *i.e.,* कुमारावस्थायाः प्रभृति सेवकः), one who has been a servant from his youth.

8. स्मितपूर्वं, having smiled (in contempt).

व्यज्ञापयत् respectfully addressed the king.

N. B.—The author, through the sarcastic words of Vihârabhadra, points out in what follows, the main points of a king's conduct as taught in works on polity. That gives a clear idea of how the kings used to conduct themselves in olden days in India.

देव, my liege. This is the form of address by servants of a lower order, to the king.

It is often used by a dependant in addressing or referring to his master; *e.g.,* देवो वर्तते । किमित भेतव्यं मया अवश्यभाविन्यां शरीरयात्रायाम्—'

दैवानुग्रहेण, by the favour of fortune. दैवम् (neuter) means not God, but दिष्टम or भागधेयम्, that is fortune. *Cf.*

साम्यं दैवमुपैतु केवलम्

'Let fate merely assume indifference,' that is, it need neither favour me, nor do me harm.

9. भाजन, literally, a receptacle ; a possessor.

विभूतेः, of wealth and plenty.

अकस्मात्, for no reason whatever.

उच्चावचैः, literally, (high and low), various, (Instrumental plural).

उपप्रलोभनैः allurements ; inducements.

10. कदर्थयन्तः (निन्दयन्तः) reviling ; speaking ill of.

स्वार्थ, self-interest ; one's own advantage.

धूर्ताः (वञ्चकाः) deceiving rogues ; cheats.

तथा हि—for this (it has been said) ; for so.

केचित् some. This forms the subject of various participles that follow and of the predicate स्वीकरिष्यन्ति.

प्रेत्य, after death ; in the next birth (भवान्तरे).

11. किल—Some propose that this should be taken in the sense of अलीक, false, that is to say, the rogue intends to convey that all the possibility of happiness after death is false. Others say that it should be taken in the sense of निश्चय, certainty, in which case the meaning is, " certainty after death."

लभ्यैः, that are to be obtained (in future).

अभ्युदयातिशयैः, with the excellence of prosperity (अभ्युदयस्य अतिशयः)

आशामुत्पाद्य,—आशा is desire or yearning, and उत्पाद्य means having roused.

The meaning, is, others having roused a desire by (speaking of) various forms of delusive prosperity that are to be obtained after death.

मुण्डयित्वा, having caused to be shaved.

12. दर्भरज्जुभिः, with strings of Darbha grass.

अजिनेन, with skin.

आच्छाद्य, having covered.

The idea is they make them cover themselves with skin in the hope of deriving pleasure after death.

नवनीतं, butter ; उपलिप्य having besmeared.

13. अनशनं, without food.

शाययित्वा, having caused to sleep.

सर्वस्वं, (सर्वं च तत् स्वं च), all the wealth (स्वं = property).

N.B.—This refers to those who officiate at the sacrifice of others. Vihârabhadra speaks of them as cheats who put another into various troubles only to rob him of all his wealth.

तेभ्योऽपि, notice the use of the ablative for the purpose of comparison.

घोरतराः. more dangerous ; more cruel ; more terrible.

14. पाषण्डिनः, those who speak inconsistently. It also means heretics.

पुत्रदारशरीरजीवितानि— पुत्रः = child ; दाराः = wife ; शरीरं = body ; जीवितं = life.

मोचयन्ति, make one abandon.

N.B.—Here he describes those who ask others to renounce the world. Such "cheats" he refers to as पाषण्डिनः who argue in an unconnected manner ; who put on all sorts of guises and are degraded on all sides.

15. पटुजातीयः (चतुरसदृशः) one who is of a cleverer sort, जातीयः denotes the sort (प्रकारवचन).

मृगतृष्णिका, (मरीचिका), mirage.

N.B.—मृगतृष्णिका is an optical illusion, sometimes seen on the ocean, but more frequently in deserts, due to the

total reflection of light, occuring at the surface common to two strata of air, differently heated. The reflected image is seen, commonly in an inverted position, while the real object may or may not be in sight. When the surface is horizontal, and below the eye, the appearance is that of a sheet of water, in which, the object is seen reflected ; when the reflecting surface is above the eye, the image is seen against the sky. It is called मृगतृष्णिका in the Sanskrit literature, because it is said to delude thirsty deer.

हस्तगतम्, what he has actually in the hand. *Cf.* 'A bird in the hand is worth two in the bush' or the Sanskrit adage, वरमद्य कपोतः श्वो मयूरात् better a pigeon to-day than a peacock tomorrow.

Page 6.

1. (न) त्यक्तुमिच्छेत्—would (not) like to give up or abandon.

परिवार्य, having surrounded.

आहुः (लुट्) आह replaces ब्रू.

एकामपि, even one ; though there is only one.

काकिणी = a small sum, equal to twenty cowries in value.

कार्षापण, an amount of money equal in value to ¼ of a Pala.

आपादयेम, make it reach.

शस्त्रादृते, without a weapon. Notice the construction.

एकशरीरिणमपि, (एकाकिनमपि). It means a person unaided.

3. मर्त्य, a man ; a mortal.

चक्रवर्तिनम् (accusative), an emperor.

विदधीमहि (विधा—3rd conj. Ubhayapadi "to make)," we make him.

यदि, if ; provided that.

अस्मदुद्दिष्टेन, pointed out by us ; shown by us ; detailed by us.

मार्गेण, in the path ; in the way.

4. आचर्यते, (it) would be conducted. Understand त्वया, " by you," here.

N.B.—But for the explanation that follows these words might as well be taken to refer to those who practise spells and magic.

स पुनः, he on the other hand ; he in turn.

इमान्, these ; that is, the persons who profess to achieve the said impossibilities.

प्रति—Notice the use of this after the accusative. It has various meanings.

(*a*) towards ; *e.g.*, तौ दंपती स्वां प्रति राजधानीं प्रस्थापयामास वशी वसिष्ठः ।

(*b*) in the direction of *e.g.*, प्रत्यनिलं विचेरुः ;

(*c*) to ; *e.g.*, हृदयं प्रति विद्योतते विद्युत् ;

(*d*) against ; *e.g.*, यायाद् रिपुं प्रति ;

(*e*) near ; *e.g.*, पुरं प्रति ;

(*f*) at the time of ; *e.g.*, सूर्योदयं प्रति,

(*g*) in favour of ; *e.g.*, यदत्र मां प्रति स्यात्,

(*h*) severally ; *e.g.*, वर्षं प्रति, दिनं प्रति,

(*i*) regarding ; *e.g.*, चन्द्रोपरागं प्रति तु केनापि विप्रलब्धाऽसि,

(*j*) according to ; *e.g.*, । मां प्रति ।

Here it means if he would turn to them (and say).

आह—The tense is लट्, the other two forms are आहतुः, आहुः । ब्रू " to speak " replaces it.

असौ, that which you refer to ; " so and so."

5. पुनः, again ; further ; in continuance of.

ब्रुवते (लट्) they say ; they answer.

ननु, indeed ; of course (indeclinable).

It has various other significances :

(*a*) It is used as a particle implying inquiry or interrogation ; *e.g.* ननु समाप्तकृत्यो गौतमः ?

(*b*) It implies 'surely' or 'certainly' ; *e.g.*, तदाचार्यस्यैव दोषो ननु ।

(*c*) It is some times used in a vocative sense ; *e.g.* ननु मूर्खाः पठितमेव युष्माभिः ।

(*d*) It is sometimes used in the sense of entreaty ; *e.g.*, ननु मां प्रापय पत्युरन्तिकम् ।

(*e*) It is sometimes used as a corrective in the sense of 'why' ; *e.g.*, ननु भणामि चिन्तित उपाय इति ।

(*f*) In arguments, it is used to introduce a *prima facie* case which would ultimately be refuted. A reply to it will generally be introduced by उच्यते, it will be replied to.

चतस्रः, four. (Feminine form).

राजविद्या, the knowledge to be acquired by the kings. They are, त्रयी, the three Vedas (Rik, Yajus, and Saman) ; (2) वार्ता, the science of Intelligence ; (3) आन्वीक्षिकी, metaphysics ; and (4) दण्डनीति the science of polity.

6. तिस्रः the three, namely, (1) the three Vedas ; (2) Várta, and (3) Metaphysics.

महत्यः, (are) very extensive.

7. मन्दफलाः, those which yield fruit very slowly.

तावत्, (indeclinable) for the time being.

This indeclinable particle has the following significances:

(*a*) First; *e.g.*, इतस्तावदागम्यताम् ।

(*b*) In the meanwhile; *e.g.*, अत्रैव तिष्ठ, अहं तावत् प्रविशामि गृहाम् ।

(*c*) Just now; *e.g.*, गच्छ तावत् ।

(*d*) Really; *e.g.*, दृढस्तावद्बन्धः ।

(*e*) Completely; *e.g.*, तावत्प्रकीर्णाभिनवोपचाराम्
(Raghuvamsa VII, 4.)

(*f*) As for; *e.g.*, युद्धस्तावदुपस्थितः ।

आसताम्, let them aside.

अधीष्व, study; take up.

तावत्, fast. Notice the difference between this use and the above one.

8. इदानीं, now.

आचार्य विष्णुगुप्तेन, by the venerable teacher Vishnugupta. This refers to Chânakya.

मौर्यार्थे, for the benefit of Maurya, that is, Chandragupta.

षड्भिः श्लोकसहस्रैः, by (*i.e.*, into) six thousand stanzas.

N.B.—This shows that there is a work on politics, comprising of six thousand *verses* compiled or composed by Chânakya for the benefit of Chandragupta. Where that work can be had, it is not possible to say. There is however a work called Kautilya Nîti or Chânakya's Arthasâstra, and that is in *prose*.

9. सङ्क्षिप्ता, condensed.

सा इयम्, that very. Notice the idiom. The reference is to 'the condensed work on politics.'

सम्यक्, well; properly (indeclinable).

अनुष्ठीयमाना which is being put into practice. That is to say, if those precepts are observed in everyday life.

यथोक्तकर्मक्षमा, (is) capable of achieving the results that are described.

10. तथा, very well; (let me do) so.

शृणोति listens to the exposition of it).

अत्रैव, in the very midst of studying and understanding this alone.

शास्त्रान्तरानुबन्धि, follows closely other sciences. Another reading is सर्वशास्त्रानुबन्धी follows closely every one of the sciences.

The idea is, that the science of polity (as in fact every other science) involves principles independently established in other sciences. In other words doctrines that are established in other systems of science by proper reasoning, argument, etc., are implicity assumed, in the science of polity (or any other science for that matter). *E. g.*, it involves principles of logic; it contains terms which it does not explain but expects the reader either to have understood already or begun to learn it elsewhere; and so on.

12. वाङ्मयम् । (वाग्जातम्), a collection of the topics.

Notice मय occurs in the sense of collection.

तत्त्वतः, in reality; to a perfection.

The idea is that unless every other science is mastered, it is hard to study satisfactorily the science of politics.

अधिगंस्यते, is mastered. (Notice how a root signifying motion acquires the sense of knowledge).

कालेन, in course of time. Notice the idiom, and also notice how the various forms derived from the root अधिगम् are used.

अधिगतशास्त्रेण,—(अधिगतं शास्त्रं येन तेन).

14. आदावेव, in the very beginning; at the very outset.

पुत्रदारम्—notice the collective singular.

विश्वास्यम्, that which can be trusted.

आत्मकुक्षेरपि कृते, even in the interests of one's own stomach. कृते—in the interest of; for.

ओदनस्य पाकाय for boiling rice. Notice the idiom. It is not तण्डुलस्य पाकाय।

एतावद्, so much.

इन्धनम्, fire-wood.

पर्याप्तम्, sufficient.

मानोन्मानपूर्वकम्—मान is measurement; and उन्मान is weight. Hence it means, having determined both by measurement and weight. That is to say, having measured rice and weighed fire-wood.

N. B.—He satirises economy which forms part of political sciences. He next turns to satirise the daily routine of a king as prescribed in the works on polity.

17. क्षालिताक्षालितमुखेन by (the king) who has hardly washed his (mouth and) face. Notice the idiomatic form of Sanskrit. *Cf.* दृश्यादृश्य, hardly visible.

मुष्टिमर्धमुष्टिं वा, whether it is a fistful or half a fistful. These are all measurements. It may also be noted that in former days in India, there was no land assessment in specie, and one-sixth of the produce went to the king's treasury. Naturally that had to be measured to the last "fistful" or "half fistful" as it arrived and was sent to

the state granary. Similarly the expenditure had also to be examined. Vihârabhadra satirises that, here.

अभ्यन्तरीकृत्य, having acquainted himself with it.

18. कृत्स्नम्, entire; whole.

आयव्ययम्—आय is income; and व्यय is expenditure.

अह्नः प्रथमेऽष्टमे भागे, during the first of the eight parts of the day time. (It is a period of an hour and a half).

19. पश्यत एव, notwithstanding his being there to inquire. (Notice, the genitive is used in the sense of अनादर or disregard).

द्विगुणम्, twice that (of the amount that comes to his notice.

अपहरन्ति, take by stealth.

अध्यक्षधूर्ताः, the deceitful superintendents.

चत्वारिंशत्, forty. Some editions read चत्वारिंशतम्।

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1. चाणक्योपदिष्टान्, (the methods) taught by Chânakya.

आहरणोपायान्, the means of defrauding.

सहस्रधा, into a thousand kinds.

आत्मबुद्ध्यैव, with their own intelligence; with their own inventive power.

विकल्पयितारः, those who point out many different varieties. That is to say, they defraud the king in a thousand ways though Chânakya mentions only forty of them.

2 द्वितीये during the second of the eight parts of the day time.

अन्योन्यम्,—mutually; with one another.

विवदमानानाम्, of the persons who are disputing.

आक्रोशाद् on account of the loud cries by way of recriminating.

There are of course rules that both the parties should behave properly in a court of justice, which was in the old days presided over, by the king himself, generally; and, nevertheless, Vihârabhadra satirises it in his own way.

3. दह्यमानकर्णः, with his ears which are being burnt as it were. The idea is that the loud and angry cries of the litigants deafen the ears of the king and sometimes mortify him.

कष्ट जीवति, will have to live a life of ordeal, for the time being. That it to say, it is very difficult to endure.

N.B.—He now turns his pessimism towards another aspect of judicial trials.

तत्रापि, even there; even in that matter, (of administration of justice).

प्राड्विवाकादयः, the "judge" and others.

N.B.—The constitution of courts of justice in the old days was thus: All cases were tried, not by a single person, but by an assembly, forming a tribunal. There were three, five, or seven councillors who were all Brahmans possessing the highest knowledge possible, of sacred law and the kindred sciences. These councillors were "appointed" by the state. The king himself was generally the president of that assembly, *i.e.*, "judge," and if he could not attend in person he would depute a representative. The deputee, discharged for the time being the duties of "judge."

Some say that such a man of the assembly as was called a "judge," there ever was, even when the king was present in the court. All the business of the trial used to be conducted by that "judge," and the king generally

accepted his decision. The councillors had the power to stop the "judge" or even the king from acting contrary to the sacred law. Sometimes some merchants and the like were included among the councillors when the special skill of merchants, etc.. was necessary in any case, *e.g.*, to decide whether a stolen property was gold and of a particular weight. Besides, the litigant parties used to bring with them, some learned men, to advocate their cause, and the court was bound to hear them, and the learned men in turn were bound to see that the cause was properly represented. If any learned men chanced to visit the court, they too had to speak on pain of moral guilt. The suit was ably contested on both sides, and everything was conducted in the best possible manner. Vihârabhadra is only satirising the manner to serve his purpose.

The king, the "judge," and the councillors were responsible for the decision, while the rest were responsible, only, for properly representing the case. The view that there was always a judge (whether the king was present or not) suits the present context better than the other one.

4. स्वेच्छया, at their own pleasure.

जयपराजयौ, success or failure of the parties to the suit.,

विदधान, determining.

पापेन, with sin. To decide a case wrongly, was a sin, for which the king had to make atonement.

अकीर्त्या, with ill-repute ; with obloquy. Compare Manu,

अदण्ड्यान् दण्डयन् राजा दण्ड्यांश्चैवाप्यदण्डयन् ।
अयशो महदाप्नोति नरकं चैव गच्छति ॥

"*A king who punishes those that do not deserve* punishment, and also does not punish those that do deserve punishment, does incur great obloquy, and also surely passes to hell." (VIII. 128.)

5. अर्थैः, with wealth. [There were fines for wrong decisions.]

He means to say this: The judge and the councillors are so corrupt that they decide a case in favour of the party that bribes them more. They are mindful of their own gain and nothing else. But sin and obloquy resulting from the failure of justice (on account of their misdeeds) fall upon the poor king who has to trust them.

तृतीये, during the third portion of the day.

Notice the omission of the subject here. The idea is that during the third part of the day, he obtains some interval to bathe and dine.

6. अन्धःपरिणामः (अन्नपरिपाकः) digestion of food. (अन्धस्, food).

विषभयम्, the fear of having been poisoned.

The idea is that secret employees of his enemies might do mischief that way.

शाम्यति disappears. He cannot be sure till then that no poison has been administered.

7. हिरण्यप्रतिग्रहाय, for accepting gold.

प्रसारयन्—extending.

This shows that that is the time when money collections are to be remitted to the treasury. The king does not actually extend the hand to receive it, and only the sarcasm of Vihârabhadra makes him so.

8. मन्त्रचिन्तया, by (attending to) deliberations relating to state matters.

N.B.—The way in which these deliberations used to be held was this. The king had first to confer with every one of the ministers separately and then with all of them together. Next he had to deliberate with Purohita (who was not a mere priest in matters ritual, but was the Adviser-General to the king, though he would also superintend the royal rituals). Lastly the king had to draw his own conclusions and act up to them.

आयासम् (क्लेशम्) tiresome fatigue.

मन्त्रिणः—ministers. These were as so many "secretaries of state," the king himself being the supreme head of the government.

9 मध्यस्थाः arbitrators; those who intervene between two disputants. [The point of Vihârabhadra is that they do not advocate a case as it is, but try to show the merits of a weak case and *vice versa*].

संभूय, having joined together.

दूतचारवाक्यानि—दूत is a messenger; चार is a secret servant (or spy) sent out to learn what is going on in other kingdoms.

10. शक्याशक्यताम्, the possibility and impossibility.

देशकालकार्यावस्थाश्च—देशः, place; काल time; कार्यम् business; अवस्था, condition.

विपरिवर्तयन्तः, perverting facts. [This should be taken with दोषगुणौ, etc.]

11. स्वपरमित्रमण्डलानि, (स्वपरमित्राणां मण्डलम्; that is to say, स्वमण्डलं, परमण्डलं, मित्रमण्डलम्), their own circle, the circle of the enemy; and the circle of their own friends.

N.B.—Vihârabhadra perverts the facts here. स्वपरमित्र मण्डलं should be understood this way. स्व means one's own self. The king of the neighbouring country is पर or enemy, and the king of a country beyond the country of पर is मित्र. Really speaking, the ministers speak of these things to the king.

बाह्याभ्यन्तरान् which are both external and internal.

12. गूढम्, secretly.

प्रशमयन्तः (शान्तिं प्रापयन्तः) who would appease.

अवशम्, helpless.

13. स्वैरविहारः, enjoyment at pleasure.

14. तिस्रस्त्रिपादोत्तरा, three and three-fourths. He pronounces a curse on that, for he considers it to be very little.

15. चतुरङ्ग—(1) elephants; (2) horses; (3) chariots; and (4) foot-soldiers.

प्रत्यवेक्षण, inspection.

सेनापतिसखस्य, (सेनापतिना सखायः, तस्य) to (the king) who is attended by the commander-in-chief.

16. विक्रमचिन्ता, deliberation regarding the valour; that is to say, whether his army is sufficiently strong for the protection of the state.

N.B.—This finishes an account of his day's work and now begins a description of his working hours of the night.

उपास्यैव, having just performed.

प्रथमे, etc.—Just as the day was divided into 8 parts of $1\frac{1}{2}$ hours each, the night is also divided into as many parts of the same duration.

17. गूढपुरुषाः (secret spies), they are to be met with. [The idea is that those spies who had been sent out to find out secretly what is going on outside and who have returned from their work should be met].

Manu says,—

सन्ध्यां चोपास्य शृणुयादन्तर्वेश्मनि शस्त्रभृत् ।
रहस्याख्यायिनां चैव प्रणिधीनां च चेष्टितम् ॥

"Also having performed his evening Sandhyâ, he should, after becoming well armed, listen, in an inner apartment, to the descriptions of the doings of those who are to make confidential reports and of secret spies." (VII. 123).

तन्मुखेन, by means of them.

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1. अतिनृशंसाः, extremely cruel.

शस्त्राग्निरसप्रणिधयः—secret servants who kill with weapons, by means of fire, and by administering poison. [प्रणिधि is to be taken with शस्त्र, अग्नि, and रस respectively] रस means poison.

The science of polity prescribes these methods, but sacred law is free from such. The justification for such foul deeds is in some such text of the sacred law;

अद्रोहेणैव जन्तूनामल्पद्रोहेण वा पुनः ।
या वृत्तिस्तां समास्थाय विप्रो जीवेदनापदि ॥

(Manu IV. 2.)

"A Brâhmana, when there is no distress, shall live by following such occupation as (is attended) by no harm, whatever to living beings, or (if that is not possible), by very little harm."

efforts. This boon has been granted to those (planets) by Brahman (Creator), *viz.*, 'honour when you are honoured' (*i.e.*, be favourably disposed to the worshipper when you are worshipped).

"The prosperity as well as the downfall of the kings are subject to the (will of) planets, and so are the existence and non-existence of the universe: therefore, the planets are (the deities) to be worshipped best."

सौवर्णम्, of gold. [He means to say that they are so covetous that they always prescribe everything involving the expenditure of costly metals and nothing of inferior metals].

ब्रह्मकल्पा: resembling Brahman (Creator).

N. B.—Next follows a satire on the Brahmans.

Tabular View of a King's Engagements.

Day-time.	1st portion.	—	Attending to Income and Expenditure of the state.
	2nd	„	Judicial Trials.
	3rd	„	Bathing and meals.
	4th	„	Receiving of gold and the like collections.
	5th	„	Deliberations relating to state-craft.
	6th	„	(1) To spend the time pleasantly; or (2) holding the council.
	7th	„	Inspection of the troops.
	8th	„	Conference with the commander of troops.
Night-time.	1st portion.	—	Meeting the spies and despatching them on fresh errands.
	2nd	„	The study of the Veda.

3d-5th portion.—Sleeping.
6th „ The Study of sciences.
7th „ Sending messengers on various pieces of business.
8th „ Conference with priests, astrologers, etc.

स्वस्त्ययनं (स्वस्तिवाचनम्,) the pronouncing of 'Svasti' ('auspiciousnes,') at the commencement of performing a ceremony.

कल्याणतरम्, more auspicious; the production of better results.

13. कष्टदारिद्र्यवन्तः, persons enduring difficulties and poverty. (दरिद्रस्यभावः दारिद्र्यम्).

Note.—The highest type of Brahmanhood consisted in voluntary poverty. The rule is this:

कुशूलकुम्भी धान्यो वाक्याह्निकोऽश्वस्तनोऽपि वा।
जीवेद्वाऽपि शिलोच्छेन श्रेयानेषां परःपरः॥

(Yajñavalkya I. 128).

"Let him possess (but) a Kus'ûla of grain or a Kumbhî (of it); or let him have (provisions sufficient) for three days, or even nothing for to-morrow; or let him live even by picking up (stray) ears of corn or grains (dropped on the ground): of these each person is superior to the next member preceding him.

Kusûla is a measure of grain sufficient to maintain the whole family for ten days, and *Kumbhî* a measure of it sufficient for six days.

The Brahmans thus thrust poverty on themselves. The highest provision they are recommended to possess

is that lasting for ten days, and the less the quantity of it, the greater is the superiority of the Brahman.

Vihârabhadra satirises this.

बह्वपत्याः (बहूनि अपत्यानि येषां ते), those who have many children.

Procreation of children was a necessary duty.

यज्वानः, those who perform sacrifices.

वीर्यवन्तः, those whose power is efficacious.

14. अप्राप्तप्रतिग्रहाः (न प्राप्तः प्रतिग्रहः यैः ते), those who have not yet received any gift.

Note.—This is capable of two interpretations, (1) they are qualified, but are poor, and involved in difficulty, and yet they have not been fortunate to obtain any gift which has become so very necessary for them; or (2) they shun the acceptance of gifts notwithstanding their difficulties, etc. The rule is

प्रतिग्रहसमर्थोऽपि नादत्ते यः प्रतिग्रहम् ।
ये लोका दानशीलानां स तानाप्नोति पुष्कलान् ॥

(Yâjña. I. 213).

"Though qualified to accept gifts, he who does not receive gifts, attains the various worlds which are reserved or alloted for those who are habitually devoted to making gifts."

N. B.—All cannot accept gifts, nor should gifts be offered to all. The qualification to accept gifts is determined by the amount of education and austerity belonging to the individual).

But Vihârabhadra is not charitable to those poor Brâhamans, but satirises them in his own way. His

idea is that they are needy, and thus thrust themselves into the king's presence.

स्वर्ग्य, conducive to heaven; आयुष्यम् conducive to long life; अरिष्टनाशनम्, the destroying of what is adverse.

15. इति, with these words; with this recommendation; on this representation.

दापयित्वा (passive past participle) having caused i to be given. (That is to say making the king give them a large amount of gold, etc.).

तन्मुखेन (तस्य मुखं तेन), through that; through causing large amounts to be given to them.

स्वयम्, themselves. (That is, those very persons who recommend the Brâhmanas).

उपांशु, secretly. [The idea is that they make the king give them bountifully and secretly exact large portions of the gifts from them].

16. अहर्निशम्, day and night अविहित, not allowed.

(That is to say, the king who is allowed no rest but is made to toil day and night. अविदित, not known, is another reading).

आयासबहुलम्, abounding in fatigue (of work). *I.e.,* one who exerts himself so much as to have no rest whatever).

अविरलकदर्थनम्,—अविरल, excessive; कदर्थनम्, useless torture; unmeaning exertion. (कदर्थ literally means 'without meaning';—hence something having neither purpose nor aim).

The meaning of the phrase is, ceaselessly wasting energy.

नयतः (genitive), who conducts himself.

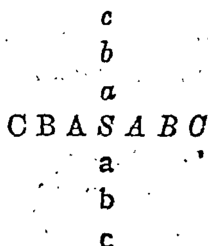
नयज्ञ (स्व) one who knows the science of polity.

आस्तां चक्रवर्तिता, let alone the emperorship.

आस्ताम् । लोट्. The root is आस् to place down. (उपवेशने)

स्वमण्डलमात्रमपि, even his own circle.

N. B.—This मण्डल or राजचक्र consists of thirteen rules. Suppose *S* is a ruler in the centre:



A is his immediate neighbour who is his natural enemy, as it is always likely that there would be some border dispute or the like between S and A. B is his next neighbour, and as B for like reasons is not A's friend, he is likely to join S in friendship, and therefore is called the natural friend of S. C however has no such reason to be S's friend or foe, and is therefore styled indifferent. Thus on the one side of a state there is, first a friend, next a foe, and lastly an indifferent king and so on with all the other three sides. Thus three rulers on each of the four sides and one in the centre, make thirteen rulers who form one मण्डल or राजचक्र (त्रयोदशराजचक्र).

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1. दुरारच्यम्, hard to manage.

शास्त्रज्ञसमाम्नातः (शास्त्रज्ञ इति समाम्नातः), one who is reputed to be a master of science. (समाम्ना = संमाख्या).

N B.—Here again is a reference to दान, मान, and सत्कार, which have already been noticed.

2. अतिसंधातुं to cheat ; to deceive.
अविश्वासः—:—(there should be) no confidence in him.
3. जन्मभूमिः (उत्पत्तिस्थानम्), the origin.
अलक्ष्म्याः, of poverty ; of the loss of wealth.
The idea is want of confidence is the root cause of not earning wealth.

4. नयेन विना, without political force.
अर्थः, purpose to be served ; thing to be accomplished.
बालिशः (वैधेय or मूर्ख) fool ; one lacking intellect.

5. तैस्तैरुपायैः, by various means.

6. लिप्सते, desire. [*N.B.*—This is to hint that one always tries to gain one's own end by some means or other].

तत्, therefore ; for these reasons.
अपास्य having rejected ; having discarded.
अतियन्त्रणाम् (fem. accus.), excessive curbing.
इन्द्रियसुखानि, pleasures relating to the senses.
उपदिशन्ति, teach ; advise.
एवम्, in this manner.
जेतव्यानि, are to be conquered ; are to be subdued.

8. अरिषड्वर्गः, (काम, क्रोध, लोभ, मोह, मद, मात्सर्याणि), the sixfold enemies of mankind. They are desire, anger, covetousness, ignorance, pride and jealousy.

सामादि, (साम, दान, भेद, दण्डाः) the four means that are to be employed in dealing with others. They are, conciliation, concession, sowing dissension, and chastisement.

उपायवर्गः, a set of the means of diplomacy.

स्वेषु, परेषु both among his own people and among the enemies.

9. अजस्रम्, (indeclinable) always ; constantly.

सन्धि, peace ; विग्रह, war.

चिन्ता. contemplation ; continual thinking.

N. B. 1.—That is to say, a king should always contemplate upon making treaties with or waging wars against others. In other words, a king should always try to improve his international position.

N. B. 2.—It is said,

असंतुष्टो द्विजो नष्टस्संतुष्टश्चैव पार्थिवः ।

"A Brahmana who is not contented is lost and so a king who is contented."

This is said not to make a ruler restless or quarrelsome, but to foster a spirit of emulative rivalry between kings, for the benefit of the people at large. Vihârabhadra in his usual way gives a distorted image of this and similar statements.

नेयः, should be spent.

10. सुखावकाशः, interval for taking rest.

न देयः, should not be allowed. That is to say, you must never allow yourself any time for the enjoyment of pleasure of any sort.

मन्त्रिबकैः, by the cranes of the ministers.

N. B.—Cranes are notorious for the deception they practise on the fish they want to swallow. It is described, that they first create confidence and then swallow unseen.

11. दासीगृहेषु, in the houses of harlots.

Notice the use of दासी here. It also means female slaves. It is often used as term of reproach and particularly so in the compound दास्याः पुत्रः; 'son of a whore,'

Cf., दास्याः पुत्रैः शकुनिलुब्धैः महत्येव प्रत्यूषे प्रतिबोधितोऽस्मि, 'at the very earliest dawn, I am awakened by......the "whore-sons," hunting the birds.'

वराकाः, contemptible rogues. Contrast with the other kind of the use of the same word at p. 8, l. 4.

12. मन्त्रकर्कशाः (मन्त्रकठिनाः) who led a rigorous life repeating Mantras.

शास्त्रतन्त्रकर्तारः, who are the expounders of the sciences and other dogmatic speculations.

शुक्र, one of the propounders of the science of polity (शुक्रनीति).

आङ्गिरस, Brihaspati, बाहुदन्तिपुत्र, Indra.

पराशर, the famous sage of that name, who was the father of Vyâsa.

14. शास्त्रानुष्ठानम्, (शास्त्रस्य अनुष्ठानम्) acting according to sacred law.

Evidently he refers to certain actions which are associated with these names. *E.g.*, Parâs'ara fell in love with a fisherman's daughter, (मत्स्यगन्धा) from whose body emanated the stink of fish, and begot Vyâsa in her.

प्रारब्धेषु कार्येषु, in the acts which have been performed in some previous birth, and the results of which make themselves felt even in the present life.

दृष्टे (dual); traced; attributed.

N.B.—These persons have cultivated various sciences. What Vihârabhadra means to say is that though they have developed culture in different sciences, they are all agreed on the point that success or failure in one's own attempt is dependent upon destiny. That is why, he apparently argues, they trouble themselves with 'subduing the action of senses,' etc.

15. पठन्तः, those who study.

अतिसंधीयमाना, who are being cheated.

ननु, indeed ; truly ; certainly.

16. उपपन्नम्, befitting.

उत (ind.) a particle which gives the sense of alterna- ives. Other forms of it are आहो or उताहो.

वन्द्या, fit to be bowed to ; respectable.

जातिः, birth.

अयातयामं, literally, which has not yet passed one 'âma (=3 hrs.) ; that is to say, fresh.

दर्शनीयं, handsome. वपु: (neuter), body.

अपरिमाणा (न विद्यते परिमाणं यस्याः सा), that which knows o end.

17. वयः (neut.), age.

विभूतिः (ऐश्वर्यम्) opulence ; riches.

18. सर्वाविश्वासहेतुना (सर्वस्य अविश्वासस्य हेतु), that which roduces diffidence in every thing ; that which makes ne trust in none.

सुखोपभोगप्रतिबन्धिना (सुखस्य उपभोगः, तस्य प्रतिबन्धि, तेन), that hich is an obstacle to the enjoyment of happiness.

बहुमार्गविकल्पनात् (बहूनां मार्गाणां विकल्पनं तस्मात्), because of ts laying down various alternative courses ; inasmuch s it prescribes a number of ways, any one of which night be accepted.

19. अमुक्तसंशयेन (मुक्तः संशयः यस्मात् = मुक्तसंशयः ; न + मुक्त- शयः, अमुक्तसंशयः, तेन), that which is free from doubts.

That is to say, one is puzzled by the existence of ery many means and methods in every matter, and will be at a loss to decide upon any one.

तन्त्रावापेन—तन्त्र is the thought of one's own kingdom, and आवाप is the thought of the enemy.

मा कृथा वृथा, do not make it (pass in) vain.

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1. सन्ति हि, certainly there are. (That is to say, indeed you have got).

दन्तिनां, of elephants, so called because they have दन्ता, or tusks.

हयानां, of horses.

अनन्तं countless.

2. पादातं (पत्तिसंहतिः), foot-soldiers.

Vihârabhadra mentions only elephants, horses, and foot-soldiers. Can it be that this refers to a period when war chariots had not come to use ?

पूर्णानि, full. एव, only, shows that it is full indeed and needs nothing more to be added.

हेमरत्नैः (हेम च रत्नानि च—हेमरत्नानि, तैः) with gold and gems. That is to say, the treasuries are full of the most costly forms of wealth.

कोशगृहाणि, treasure-houses.

3. सर्वश्चैव जीवलोकः, the whole of the living world.

Another reading is सर्वश्च एव जीवलोकः, this world of living beings taken wholly alone and not partially.

समग्रम् entire ; whole.

युगसहस्रम्, for a period of one thousand Yugas.

युग when preceded by कृत, त्रेता, etc., denotes that particular Yuga, and if not thus preceded by any such component word, it means a group of all the four Yugas (which is called a Mahâyuga, a period of 4,320,000

years). युगसहस्र therefore means 1000 Mahâyugas or 4,320,000,000 years.

This is obviously an exaggeration of the sycophant wretch.

भुञ्जानः,—that is, though the whole world enjoys it for such a long period.

4. कोशागाराणि, treasure-houses. रेचयिष्यन्ति, become empty.

अपर्याप्तम्, insufficient. [The idea is, Do you consider that this is not sufficient wherefore you intend to exert further and earn ?]

5. यत्, because. That is to say, Do you consider that this is not enough and therefore put yourself to the trouble of earning more ?

अन्यार्जनाय, for earning other (that is, more) wealth.

जीवितम्, life ; duration of life.

जन्मवतां, to living beings.

6. चतुःपञ्चान्यहानि, four or five days. That is to say, it is as short as four or five days.

तत्रापि, even in that period (which is so short).

भोगयोग्यम्, that which is fit to enjoy.

अल्पाल्पम्, less than what can be called little.

वयःखण्डम् a portion of life.

7. अपण्डिताः, ignorant ; those who are not wise.

पुनरर्जयन्तः, earning more and more.

Or पुनः may be taken in the sense of 'as for.'—As for the ignorant, they perish while they are earning alone.

ध्वंसन्ते, perish.

वसुनः of wealth.

8. लवम्, little.

आस्वादयितुं, to taste; to enjoy.

ईहन्ते, they desire.

किं बहुना, (literally), why say more. The idea is, to conclude; to cut a long story short.

राज्यभारम् (literally), the burden of state, that is government.

भारक्षमेषु, (locative) to those who are competent enough to bear (the responsibility of) the state.

9. अन्तरङ्गभूतेषु (loc.) to those who have been the keepers of the (king's) counsels. अन्तरङ्ग literally means the inner organ, that is, mind, faculty of thinking, consideration, etc.

भक्तिमत्सु (loc.), to those who are devoted.

N. B.—In these words Vibârabhadra induces the king to entrust people like his own worthy self with the government of the kingdom. He insinuates that ministers who are not submissive to the king should not be trusted.

समर्प्य, having entrusted.

अप्सरःप्रतिरूपाभिः, with (women) who match the celestial damsels in beauty and attainments.

N. B.—अप्सरसः are the celestial damsels who are said to have been born from the sea.

अन्तःपुरिकाभिः, with the ladies of the harem.

10. कामी रममाणो Notice, when र comes after Visarga, the इ preceding the Visarga is lengthened and the Visarga dropped.

पान—drinking. गोष्ठी (that is, company or party) is to be taken with गीत, song, संगीत, a concert (singing accompanied by dancing, etc.) and पान, drinking.

यथर्तु according to the season. Another reading is यथार्थम् truly; in the actual manner.

बन्धन्, holding together; displaying.

N. B. 1.—The idea is, you must change your mode of enjoyments and company as it suits the season.

N. B. 2.—The root, बन्ध, to unite, has different shades of meaning.

यथार्ह, as it deserves.

11. शरीरलाभम् (शरीरस्य लाभः तम्), the obtaining of a body.

N. B—The idea is this; The body is meant for enjoyment and pleasure. See that you make the best of it.

पंचाङ्गीस्पृष्ट, etc. The five parts of the body referred to, here are the two knees, the two arms and the forehead. (पंचानाम् अङ्गनां समाहारः पंचाङ्गी)।

अञ्जलिचुम्बितचूडः whose head was touched by his Anjali ('hands shaped so as to resemble a hemispherical bow'). [The idea is, he prostrated on the ground, and folded his hands on the head].

N. B.—The folding of hands thus was a sign of showing great respect; *e.g.*, सूत्रधारः सप्रश्रयं बद्धाञ्जलिः ॥ समानेतुं कान्तं व्रज मदन बद्धोञ्जलिरयम्.

12. चिरमशेत—he continued long in that prostrate condition.

प्राहसीत् (root प्रहस् 1st conj. Par.), smiled; brightened up.

प्रीतिफुल्ललोचनः, whose eyes bloomed with love, (प्रीत्या फुल्ले लोचने यस्य सः)।

13. जननाथः, the king. जनानां नाथः, the lord or protector of the people.

सस्मितम् (स्मितेन सह)—with a smile.

उत्तिष्ठत, may you get up; rise. [The king says so, but corrects himself soon and extends to him the respect due to a superior to whom reference is generally made in the plural].

हितोपदेशात्, (हितस्य उपदेशः, तस्मात्), by teaching what is conducive to (my) welfare. हित implies that the teaching is meant for the ultimate benefit of the listener.

14. गुरवः, superior. The plural occurs in the sense of respect.

भवन्तः—your worthy self. भवत् itself means 'your worthy self,' and the plural indicates a higher degree of superiority.

किमिति, for what reason; why. Notice the idiom.

गुरुत्वविपरीतं, an act contrary to superiority.

अनुष्ठितं is done. Understand भवद्भिः, by your worthy self.

13. उत्थाप्य, making him rise.

क्रीडानिर्भरम्, full of sportive pleasure. Another reading is क्रीडारसनिर्भरमतिः (क्रीडा एव रसः तेन निर्भरा मतिः यस्य सः) full of the sweet pleasures of amorous enjoyments.

अतिष्ठित्, continue to remain.

अथ, thereafter; after the incidents described above took place.

एषु दिवसेषु during these days; (that is), during the days that followed.

भूयोभूयः (वारंवारम्) over and over again.

16. प्रस्तुते अर्थे (प्रकृतकार्ये) to the task on hand; to the proposed work.

प्रेर्यमाणः, (though) being encouraged.

वचसा (literally) by speech; (that is), in words.

अभ्युपेत्य, having agreed to; assenting. अचित्तज्ञः, (one) not knowing the will of another. (चित्तं जानातीति चित्तज्ञः, न + चित्तज्ञः, अचित्तज्ञः).

17. अवज्ञातवान्, disregarded it; despised it.

अथ, thereupon; (that is), after he noticed this conduct on the part of the young king. एवं, as follows.

मन्त्रिणो मनसि अभूत्—the (following) thought came to the mind of the minister.

अहो मे बालिश्यम्—what a fool I am! (Notice the idiom; similar expressions are, अहो मान्द्यमेतेषाम्, How stupid they are! अहोमौर्ख्यमेतेषाम्, How perverse are they! etc.).

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1. अरुचिते, not liked. Another reading is अनुचिते, that which is not suited (to him).

चोदयन्, persuading (him).

अर्थी a beggar; one who solicits.

N.B.—Notice the comparison. He means, 'I am as much hated as a beggar.'

अधिगतः (द्वेष्यः), one who is hated.

21. हास्यः laughable; ridiculous.

स्पष्टम्, it is clear; it is plain.

चेष्टानां, of the actions.

अयथापूर्व्यम् (न+यथापूर्व्यम्), the state of being not as before.

3. यथा हि—This expression is used to introduce various indications corroborative of the above fact.

स्निग्धं, (स्निग्धं यथा तथा), in a friendly manner; with a friendly eye.

Cf. स्निग्धं वीक्षितमन्यतोऽपि नयने यत्प्रेरयन्त्या तया ।

'Where by her, even though casting her eyes in another direction, a tender glance was given.'

स्मितपूर्वं, with a smile; in a smiling manner. [Here is an indication that there are strained feelings between the persons].

4. रहस्यानि, secrets.

विवृणोति, explains; unfolds; speaks out. (विवृ, 5th and 6th conjugations Ubhayapadi).

हस्ते स्पृशति, takes by the hand. Notice the idiom, 'वृश्चिकः तं हस्ते अदशत्' is a similar idiom.

व्यसनेषु, in difficulties; in distress.

अनुकम्पते, sympathises.

5. उत्सवेषु, during festivities; on festive occasions.

अनुगृह्णाति, favours.

विलोभनवस्तु (दानवस्तु), a thing to be presented.

A विलोभनवस्तु is a thing giving pleasure and presented in a friendly manner.

प्रेषयति, he sends.

मत्सुकृतानि, my good actions.

6. प्रगणयति, notices.

गृहवार्तां, household matters.

पृच्छति, asks ; inquires about.

मत्पचान् (मदीयपचवर्तिनः) those who stay by me ; those belonging to my party.

प्रत्यवेचते, receives (प्रति+अव+ईस्)

7. आसन्नकार्येषु in the affairs that are at hand.

अभ्यन्तरीकरोति, takes (me) to his confidence ; entrusts.

8. प्रवेशयति, allows me to enter.

N.B.—Ministers were not restricted from entering the harem. They would often join the king when he would sit with the ladies after meal, and make the conversation lively and animated. *Cf.*

ततः स्वैरविहारी स्यान्मन्त्रिभिर्वा समागतः ।

"Then he might enjoy (a short time) at pleasure (in the harem even surrounded by the ministers." (Yâjña-valkya I. 329).

अनर्हेषु, not suited to my rank ; that are not noble ; menial.

नियुङ्क्ते, employs me ; orders me.

9. मदासनम्, my seat ; (that is, the ministerial seat).

अवष्टभ्यमानम्, that is being audaciously occupied.

अनुजानाति, permits.

N. B.—The king's seat at the time of administering justice (धर्मासन), the ministerial seat, etc., were all looked upon with an amount of reverence, and no one else could occupy them. The poor minister now complains that the king himself permits his ministerial seat (—an indication of office—) to be audaciously occupied by others.

विस्रम्भं (masc.), confidence.

10. मत्समानदोषान्, those who have the same defects as myself.

विगर्हयति, censures.

11. मर्माणि (loc.), to the quick.

उपहसति, ridicules.

स्वमतमपि, though it is his own view; though it is acceptable to himself.

वर्ण्यमानं, that is being described.

प्रतिक्षिपति (प्रतिक्षेपं करोति), rejects; opposes; controverts.

12. महार्हाणि (अमौल्यानि), extremely valuable.

मत्प्रहितानि, that are sent by me.

न अभिनन्दति, does not approve: does not welcome.

नयज्ञानां (नीतिविदाम्) of the politicians.

13. स्खलितानि, defects; mistakes.

मत्समक्षं, in my presence.

मूर्खैः (मूर्खैः सह) with fools.

उद्घोषयति, proclaims aloud.

सत्यमाह spoke right; was right when he said.

चाणक्यः, a Brâhman of that name who was the minister of Chandragupta. He is also well known for his work on polity (Kautilya-Nîti).

चित्तज्ञानानुवर्तिनः, to him who follows the whims of the mind.

अनर्थाः, those that would end in disasters.

15. दक्षिणाः (सरलाः), straightforward.

N.B.—This usage should be distinguished from the other use of it as 'one who behaves impartially towards various persons whose interests clash with one another. (तुल्योऽनेकत्र दक्षिणः).

सद्भावबहिष्कृताः banished from his estimates; low in his estimate; who are removed from his consideration.

द्वेष्याः, enemies. *Cf.* द्वेष्योऽपि संमतः शिष्टः (Raghuvamsa I.)

तथाऽपि, nevertheless; though the matters stand thus.

16. का गतिः what is the course (to be adopted)?

अविनीतः (अत्युद्धतः), one who behaves in a haughty manner.

परित्याज्यः, one who can be forsaken; one who can be abandoned.

पितृपैतामहैः, by us who have inherited the office from our ancestors.)

N.B.—Ministerial office was a herditary one in former days.

17. अस्मादृशैः—by people like myself.

N.B.—He means that the experience of himself and his ancestors must teach him that he should not at such a time quit his office and get away.

अधिपतिः, master.

अपरित्यजन्तः (न+परित्यजन्तः); though we are not forsaking (the king, our master)

N B—The plural here shows that the condition of other "ministers" too was much the same.

18 अश्रूयमाणवाचः, (we) whose words are not at all listened to.

सर्वथा, in every way; in every possibility (था is a Tad. termination indicating manner),

नयज्ञस्य, one who is proficient in diplomacy.

वसन्तभानोः of Vasantabhânu. (That is the name of the king).

अश्मकेन्द्रस्य, of the king of As'maka.

N. B.—The minister had known how Vasantabhânu was anxiously waiting for an opportunity to appropriate for himself the vast territories of Anantavarman. Hitherto there was no opportunity as the predecessor of Anantavarman was a thorough king. The minister saw that Anantavarman was not a match for him and therefore advised him to acquire a knowledge.

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1. पतितम्, fell. Notice the past tense in the sense of immediate futurity.

आपदः (fem. pl.) calamities; disasters.

भाविन्यः, that are to happen. [He means to say, can the future calamities bring him back to his senses ?]

प्रकृतिस्थम् (प्रकृत्यां तिष्ठति इति), one who has natural ways (प्रकृति).

2. सुलभव्यलीकेषु (सुलभापराधेषु), though to take offence easily (would end in disaster).

4. भविता (लुट्), will occur.

तावत् presently.

अनर्थः, calamity.

N.B.—Disaster is sure to happen in the immediate future.

स्तम्भितपिशुनजिह्वः (स्तम्भिता पिशुनजिह्वा येन), having held in check the slanderous tongue.

यथाकथंचित्, somehow or other.

अभ्रष्टपदः (अगताधिकारः), without losing my office.

5. तिष्ठेयम् let me stay (विधिलिङ्).

एवं, thus ; in this manner ; with this idea in view.

गते मन्त्रिणि, the minister having retired (from active interference with the state affairs. That is to say, when he kept quiet from advising the king in the manner in which he should.

कामवृत्ते, (locative absolute), began to do things as he liked.

6. चन्द्रपालितः, a person of that name. He was the son of Indrapâlita, the minister of Vasantabhânu.

अमात्यः, minister. Derivation—अमा, near, and the termination त्य in the sense of, one who lives near or one who helps).

सूनुः, son, (from सू to bring forth).

7. असद्वृत्तः, one who was of an unrighteous conduct; one of a wicked nature.

पितृनिर्वासितः (पित्रा निर्वासितः) one who was driven away by his father. नाम, as if.

N. B.—He pretended that he had been banished by his father.

चारणगणैः (गायकैः) by groups of songsters.

अनल्पकौशलाभिः with those who had great skill. अल्प is small and न+अल्प, that which is opposed to अल्प, that is to say; great; excessive.

शिल्पकारिणीभिः (चित्रकारिणीभिः), with women who were painters.

छन्नकिंकरैः with disguised servants (छन्न from the root छद्, to cover, to hide; 10th conjugation).

9. गूढपुरुषैः, with secret servants.

परिवृतः, being surrounded.

अभ्येत्य, having approached.

10. आत्मसात्, completely under his control.

Notice सात् is a Taddhita affix added to a word to show that one thing is completely changed into the thing expressed by that word (having the affix), or that it is left at the complete disposal or control of that thing. *Cf.* भस्मसात्, अग्निसात्, राजसात्, etc.

अमुना चैव संक्रमेण, through this medium; by this very means.

आस्पदम्, opportunity.

11. लब्धरन्ध्रः, having obtained an opportunity.

सः, that king.

व्यसनम्, evil pursuit.

Evil pursuits are eighteen as enumerated by Manu,—

मृगयाऽक्षदिवास्वप्नः परिवादः स्त्रियो मदः ।
तौर्यत्रिकं वृथाट्या च कामजो दशको गणः ॥
पैशुन्यं साहसं द्रोहः ईर्ष्याऽसूयाऽर्थदूषणम् ।
वाग्दण्डजं च पारुष्यं क्रोधजोऽपि गणोऽष्टकः ॥

"Hunting, dice, sleep during the day, slander, women, pride, dancing, singing, and music, and wandering without purpose—these ten are a set (of evil pursuits), resulting from desire, (VII. 48). Tale-bearing, violence, faithlessness, jealousy, representing of even good things as bad, misappropriation of property, outrage with words, and outrage with blows,—these eight are a set of evil pursuits resulting from hatred (VII. 48.)

The author however describes only seven chief ones which are noticed by lexicographers as—

स्त्रियोऽक्षा मृगया पानं वाक्पारुष्यार्थदूषणे ।
दण्डपारुष्यमित्येतन्महाव्यसनसप्तकम् ॥

"These are seven great vices, namely, (1) (excessive enjoyment of) women, (2) dice, (3) hunting, (4) drinking, (5) abuse, (6) confiscation of property, and (7) assault."

11. अवर्णयत्, did describe.

N. B.—The idea is, whatever evil pursuit the king would have recourse to, that man began to extol it as being the very best occupation. Here follows his praise of hunting, gambling, drinking, etc.

12. मृगया, hunting, औपकारिकी, beneficial.

अत्र, in this hunting.

व्यायामोत्कर्षात्, by the excellence of physical exercise (व्यायामः, हिण्डनम्).

आपत्सु, during times of distress.

उपकर्ता, that which would prove beneficial. This qualifies जङ्घाजवः।

दीर्घाध्वलङ्घनक्षमः, that which is capable of traversing long distances.

जङ्घाजवः, the speed of the leg (lit., of the lower leg).

कफापचयात् (कफस्य अपचयः;) कफः श्लेष्मा; by the removal of the phlegmatic matter (contained in the body).

आरोग्यैकमूलाशया, the one main source of health.

14 अग्निदीप्तिः, the sharpness of the power of digestion. अग्नि = power of digestion.

मेदोपकर्षात् (मेदसः अपकर्षः तस्मात्), by reason of the removal of fatty matter.

स्थैर्यं, strength; कार्कश्य, hardness; लाघव, pliant nature.

15. शीतं, cold; उष्ण, heat; वात, breeze; वर्षं, rain; क्षुत्, hunger; पिपासा, thirst; सहत्व, the quality of enduring.

सत्त्वानां (प्राणिनां), of the animals.

16. चित्तचेष्टितज्ञानं (चित्तस्य चेष्टितस्य ज्ञानम्), a knowledge of their mental attitude and actions.

हरिण (masc.) deer. गवल (अरण्यमहिष:), wild buffalo.

गवय (masc.) an animal resembling a cow.

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1. सस्यलोपप्रतिक्रिया, a remedy for the failure of crops, etc. [The idea is they would eat up the vegetable productions of the earth which would otherwise be of immense use to man.]

वृक: (ईहामृग:) wolf, व्याघ्र: (शार्दूल:) tiger. घातेन, by killing.

स्थलपथशल्यशोधनम्, a clearance of the (dangers haunting the) land paths.

2. शैलाटवीप्रदेशानां, of the regions of mountains and forests.

विविधकर्मक्षमाणाम्, are fit for displaying various activities.

आलोचनम्, consideration.

आटविका: (अटव्यां चरन्तीति) those who move in the forests.

विस्रम्भणम् (विश्वासोत्पादनम्), inspiring of confidence.

3. उत्साह:, lively cheerfulness ; alacrity.

संधुक्षणम्, stimulating ; exciting.

प्रत्यनीकवित्रासनम्, instilling of fear in the hostile army.

N. B.—The chief points to be noted in the above description of hunting are, (1) it gives us strength to cover long distances in times of danger ; (2) it increases the power of digestion which is the chief cause of health ; (3) it gives strength and firmness to our limbs ; (4) it gives us the power of endurance, (5) it gives us power to read the thoughts and actions of animals ; (6) it is a

remedy against the failure of crops ; (7) it is clearing of the paths and passes of all the dangers : (8) it creates fearlessness and confidence in those who stay in mountains and forests ; and (9) it ultimately helps us to terrify the enemy's forces.

Cf.—

मेदश्छेदकृशोदरं लघु भवत्युत्थानयोग्यं वपुः
सत्वानामपि लक्ष्यते विकृतिमच्चित्तं भयक्रोधयोः ।
उत्कर्षः स च धन्विनां यदिषवः सिध्यन्ति लक्ष्ये चले
मिथ्यैव व्यसनं वदन्ति मृगयामीदृग्विनोदः कुतः ॥

(Sakuntala II.)

"The body (of the hunter) having the waist attenuated by the removal of fat becomes light (and) fit for exertion : moreover the spirit of living creatures is observed (to be) affected with various emotions, through fear and anger ; and that is the glory of the archers when the arrows fall true on the moving mark. Falsely indeed do they call hunting a vice ; where (is) such a recreation as this ?" (Monier Williams).

N. B—Now follows a description of the benefits of gambling.

4. द्रव्यराशेः, of a heap of wealth. (द्रव्यस्य राशिः)
तृणवत्, just like a straw.
त्यागः, abandoning ; giving up ; yielding.
अनुपमानम् (न + उपमानम्) incomparable.
आशयौदार्यम् (आशयस्य औदार्यम्), liberality of mind (चित्तौदार्यम्।

Gamblers are always reckless. The more they lose, the more reckless they become and begin to risk every-

thing. Chandrapâlita, who is the king's false friend induces him this way.

जयपराजय—winning and losing.

अनवस्थानाद्, on account of unstability.

N. B—One cannot go on gaining constantly in gambling.

हर्षविषादयोः of pleasure and pain.

अविधेयत्वम्, the quality of not being swayed by; the quality of not yielding.

6. पौरुषैकनिमित्तस्य (पौरुषस्य एकं निमित्तं यत् तत्) (genitive) of the chief cause of manly valour.

अमर्षस्य, of anger. [The idea is anger is the chief cause of increasing manly power, and such anger increases by gambling. Gamblers often lose their temper and display anger, especially when they are losing].

7. दुरुपलक्षाणां, of those that are very difficult to be perceived.

कूटकर्मणां (कपटकर्मणां), of deceitful actions.

उपलक्षणात्, by marking; observing.

अनन्त, endless; immense.

बुद्धिनैपुण्यम्. sharpness of the intellect.

8 एकविषयोपसंहारात् by concentrating on one object. That is to say, a gambler has to concentrate all his attention and think of how to win.

अतिविचित्रम् extremely wonderful.

ऐकाग्र्यम्, concentration of the mind.

अध्यवसायः (उद्योगः), action.

9. सहचरः, a friend. [The idea is undertaking a risky act is like a friend to action. That is to say, nothing can be achieved without risk].

9. साहसेषु, in risky undertakings.

अतिरतिः, excessive desire. Another reading is अभिरतिः (प्रीतिः), liking.

कर्कशपुरुषः, persons hard by nature.

प्रतिसंसर्गः intimate association ; contact.

The idea is persons addicted to gambling are very hard and unrelenting. They care a fig whether the opposite party is ruined or worse.

धर्षणीयता (अभिभवनीयत्वम्), the quality of being defeated.

अनन्यधर्षणीयता (न+अन्यैः+धर्षणीयः, तस्य भावः).

10. मानावधारणम्, asserting of one's honour.

N.B.—Gamblers can often be seen to boast of their greatness, wealth, and all, especially when they are losing and a mischievous remark is cast by the opposite party.

अकृपणम्, unstinting ; without minding the expense.

शरीरयापनम्, maintenance of the body.

N.B.—Now follows the praise of the company of women.

11. उत्तमाङ्गना, women of high qualities, natural and acquired.

उपभोगः, enjoyment.

अर्थधर्मयोः, of the two of the four aims of life (पुरुषार्थ) namely, wealth and duty.

सफलीकरणम्, the act of turning them to the right advantage.

पुष्कलः (श्रेयान्) of a superior sort.

12. पुरुषाभिमानः, love of person.

भावज्ञानकौशलम्, skill in ascertaining the mental attitude. (भावस्य ज्ञानं, तस्मिन् कौशलम्).

भाव is a conventional word here. It signifies the mental attitude of a woman who is affected by love. It is not exhibited by direct movements of the body, and can nevertheless be clearly understood. A more visible form of that condition is हाव, which consists in amorous movements of the eye-brow, the blooming of the eye, and so on.

The rogue here means that it is an excellent training to learn the actual nature of भाव, or what is passing on in the mind of a lady. It might be noted that उत्तमाङ्गनाः never give expression to the condition or feeling of their minds, and all the same expect that their lovers should understand it and act accordingly.

अलोभक्लिष्टम् (न+लोभेन क्लिष्टम्), that the free course of which is not affected by avarice.

आचेष्टितम् act; behaviour.

N.B.—The idea is that in moving with them, his acts will generally be free from niggardliness.

13. अखिलासु (locative), all.

कलासु (locative). A कला is a fine art, *e.g.*. dancing, singing, painting, etc. (They are 64 in number), or it may also mean a practical art or skill which is every now and then called into play.

वैचक्षण्यम्, a clever insight.

अलब्धोपलब्धिः,—अलब्धस्य (जनस्य) उपलब्धिः, securing of a person (*i.e.*, woman) whom he wants to secure (literally, whom he has not yet secured).

लब्धानुरक्षणम्,—लब्धस्य (जनस्य) अनुरक्षणम्,—keeping of a person (*i.e.*, woman) whom he has already secured.

The idea is, to take care that a woman whose love one has secured does not get tired of him or discard him.

14. रक्षितोपभोगः—रक्षितस्य (जनस्य) उपभोगः,—enjoyment of a person (*i.e.*, woman) who has thus been kept.

भुक्तानुसन्धानम्—भुक्तस्य (जनस्य) अनुसन्धानम्—अनुसंधान,—a close inspection (so that it may not be lost).

रुष्ट, one who has grown angry.

अनुनय, pacification ; appeasing. रुष्टस्य (जनस्य) or रुष्टायाः अनुनयः

अभ्युपायरचना, devising suitable means.

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पाटवम्, cleverness, (पटोः भावः).

शरीरसंस्कारः, attending to the decorations of the person, *i.e.*, personal toilet. उत्कृष्टः (superior) चासौ शरीरसंस्कारः (शरीरस्य संस्कारः) च।

सुभगवेषतया (सुभगश्चासौ वेषश्च, तस्य भावः—सुभगवेषता ; तया by gay appearance, or appearance indicative of prosperity.

2. लोकसंभावनीयता, the quality of being respected by the world.—(लोकैः सभावनीयः तस्य भावः)।

N.B.—The idea is, when one appears to be in well-to-do circumstances, the world does him honour. *Cf.*

रिक्तस्सर्वो भवति हि लघुः पूर्णता गौरवाय—(Meghadûta).

'Every poor man does, indeed, become "light" (*i.e.*, one who will not be cared for) while "fullness" (*i.e.*, opulence) is conducive to honour.'

परम्, of a superior sort. (It may also be taken to mean, more than this).

सुहृत्प्रियत्वम् (सुहृदां प्रियः—तस्य भावः)

गरीयसी (feminine form), (comparative of गुरु)—greater.

परिजनव्यपेक्षा, regard or expectation from attendants.

व्यपेक्षा (root is व्यपेक्ष्—1st conj. Atma.)=वि (विशेषेण) अपेक्षा. परिजन here spoken of are attendants of a special sort, who help their master or mistress in securing the object of his or her love. They are treated more as confidential friends than menial attendants.

In the case of a hero, they are पीठमर्द (parasite), विट (lit., a voluptuary), विदूषक (jester), etc., and in the case of a heroine, दूती (a female messenger), चेटी (a maid-servant), लिङ्गिनी (a hypocritical female devotee), etc. In spite of their loose character they are generally very faithful to those they serve.

3. स्मितपूर्वाभिभाषित्वम् (स्मितेन पूर्वं—स्मितपूर्वं ; स्मितपूर्वं चासौ अभिभाषित्वं च), the art of speaking always with a smile (necessary to create a favourable impression).

Smiling is always considered to be a defect in man especially as *indicative* of want of depth of character. Says a proverb, 'Trust not a man who ever smiles and trust not a woman who seldom smiles.'

उद्रिक्तसत्वता, increased vigour of the body.

दाक्षिण्यानुवर्तनम्, to behave with दाक्षिण्य ; दाक्षिण्य is here a special word. तुल्योऽनेकत्र दक्षिणः, 'He is called दक्षिण whose behaviour is equal towards his many lovers.' Thus दाक्षिण्य is equality of behaviour.

अपत्योत्पादनेन, by begetting children. (अपत्यस्य उत्पादनम्). अपत्यम् (neut.) is applied to a child of either sex.

Cf. पुत्रेण लोकाञ्जयति पौत्रेणानन्त्यमश्नुते ।
अथ पुत्रस्य पौत्रेण ब्रध्नस्याऽऽप्नोति विष्टपम् ॥

"One secures the world (*e.g.*, स्वर्ग etc.) by (begetting) a son; by a son's son he obtains everlasting stay (in those very worlds); and then by the son's grandson, he secures the world of the sun." (Manu, IX, 137).

He next takes up the topic of drinking.

पाने, in drinking.

Though पान means drink in general, yet it is used significantly to mean drinking liquors.

नाना (various) विध (kinds) राग (inclination or countless desire) भङ्ग (destruction) पटीयसाम्.

The idea is, various inclinations of the heart often torture a man. Drink is the only effective way of quelling them. Some editions read नानाविधरोगभङ्ग, etc., that is to say, (liquors which are very effective) to destroy various diseases. This reading is more appropriate, but the commentary adopts the other reading.

उभयलोकश्रेयस्करत्वम्—sons are desired not only for the continuation of the line in this world but also for the spiritual benefit in the next one.

पटीयस्, comparative of पटु.

आसवः,, a liquor (मद्यम्).

आसेवनात्, on account of excessive enjoyment. आ here means आसमन्तात्, excessively.

स्पृहणीय, that which is desirable.

6. वयोव्यवस्थापनम्—व्यवस्थापन means arrangement or adjustment and वयस्, age.

He means to say, one can make himself look to be of the age which one desires. That is to say, these stimulants can give the vigour of a young man even to a man advanced in years, so that he can behave himself as if he is still in an age most covetable because of its fitness for enjoyments.

अहंकारप्रकर्षात् (अहंकारस्य प्रकर्षः, तस्मात्), on account of excessive pride or the puffing emotion one experiences. In other words, a drunkard feels his strength so superior that he can set the world at naught.

अशेषदुःखतिरस्करणम् (अशेषाणि च, तानि दुःखानि च, तेषां तिरस्करणम्)

अशेष (न विद्यते शेषो यस्मात्), every; without exception; दुःख, affliction; तिरस्करण, defying. That is to say, drink enables a man to defy every affliction which would torment him.

अङ्गज, relating to love. (काम or the god of love is conventionally regarded as being born of the body).

7. राग, passion (इच्छा).

Notice the use of राग here and contrast it with राग used in the line 5.

दीपनम्, kindling (वृद्धिः),

Notice also the शब्दचित्र, harmony produced by the employment of words whose syllables sound alike, *e.g.*, आसवानाम् आसेवनम्; अङ्गजराग...अङ्गनोपभोग......Similar peculiarities can be observed here and there throughout the work.

सन्धुक्षणम्, kindling; inflaming; stimulating.

अपराध, offence.

प्रमार्जनम् (from प्रमृज्) removing; ridding one's self of.

मनःशल्यम् (मनसः शल्यम्), मनस्=mind ; शल्यम्=arrow. That is to say, that which, like an arrow, torments the mind.

उन्मूलनम् uprooting ; eradicating.

उन्मार्जनम्, removing ; wiping out ; effacing.

The idea is, offences which others give us trouble us much. Drinks make men less sensitive to such.

8. अश्राव्यशंसिभिः—श्राव्य, that which is fit to be listened ; शंसिन् that which indicates. The compound word therefore means that which is past the stage of being fit to be listened ; that is to say without any reserve whatever even on points of delicacy or decency.

अनर्गलप्रलापैः (न विद्यन्ते अर्गलानि येषां ते अनर्गलाः; अनर्गलाश्च ते प्रलापाश्च अनर्गलप्रलापाः; तैः). With talk which has no check whatever. अर्गल is a wooden bolt used to fasten the doors ; so अनर्गल means without any such check, प्रलाप is vain talk. Notice how the prefix changes the meaning :—

प्रलापः=vain or useless talk ;

विलापः=wailing or bemoaning ;

विप्रलापः=a contradicting or disputing remark ;

संलापः=conversation ;

सुप्रलापः=kind or good word ;

अपलापः=talk concealing facts.

विश्वासोपबृंहणम् (विश्वासस्य उपबृंहणम्), increasing of confidence ; swelling of confidence.

N. B—Drunkards speak incoherently even to the verge of hastiness. The rogue here intends to say that free talk without reserve or decency is necessary to

enhance confidence. He apparently says, where else can you have such a thing if not in drink? Another reading.

अशाठ्य...शाठ्य = roguery concealed.

9. मत्सराननुबन्धाद् (मत्सरस्य अननुबन्धात्), as no jealousy is entertained; as no hostile intent is cherished towards any one.

आनन्दैकतानता (आनन्दस्य एकतानता), to be ever full of pure आनन्द; to be always full of the highest pleasure. (एकतानता = अनन्यवृत्तिः)

शब्दादीनां, of शब्द (sound) and the rest. There are five sensory organs and the five corresponding objects which come within their preception:

(1) श्रोत्रम् (ear) perceives शब्दः (sound)
(2) त्वक् (skin) „ स्पर्शः (touch)
(3) नेत्रम् (eye) „ रूपः (sight)
(4) जिह्वा (tongue) „ रसः (taste)
(5) घ्राणम् (nose) „ गन्धः (smell).

10. इन्द्रियार्थानां (इन्द्रियाणाम् अर्थाः तेषां), of the objects that are perceived by the senses. They are the five given above.

सातत्येन (सततस्य भावः तेन), constantly; uninterruptedly. अनुभवः, enjoyment; perception.

संविभागशीलतया (संविभागस्य शीलता तया). संविभागः = participation; distribution; and शीलम् = habit. The idea is that drunkards are in the habit of sharing drink with others.

सुहृद्वर्गसंवर्गणम् (सुहृदां वर्गाः—तेषां संवर्गणम्) that is, to bring together the groups of friends.

11. अनुपमानम् (न विद्यते उपमानं यस्य तत्) that which has no comparison; that which has no equal; matchless.

अङ्गलावण्यम् (अङ्गेषु लावण्यम्), loveliness of the limbs.

लावण्य is a special form of loveliness defined thus—

मुक्ताफलेषु छायायास्तरलत्वमिवान्तरा।
प्रतिभाति यदङ्गेषु तल्लावण्यमिहेष्यते॥

It is generally applied to high class beauty in ladies and for a man to expect it in his body is an indication of frivolous disposition.

अनुत्तराणि (न विद्यन्ते उत्तराः येभ्यः तानि), having no superior; unsurpassed.

विलसितानि, sportive appearances; amorous gestures.

N. B.—This is another word relating to love. The rogue apparently hints that nothing better can be desired. He next tries to point out that it has a sterner aspect also.

12. भयार्तिहरणात्—भयं, fear; आर्तिः (feminine) distress; agony (bodily or mental); हरणम्, removal.

सांग्रामिकत्वम् (सांग्रामिकस्य भावः), heroism; martial spirit. A सांग्रामिक is a general or a commander. It thus means that it is not mere soldiery, but martial spirit of a superior nature.

N. B.—It is not every drink that can make a man warlike. In those days there was a kind of drink called वीरपान or वीरपाण. It was of two kinds; one that could be taken in before going to fight, and the other that could be taken after the battle. The former gave one enthusiasm to fight and the latter refreshed one weary of fighting.

वाक्पारुष्यम्, outrage with words; abuse. (परुषस्य भावः पारुष्यम्).

दण्ड (that is, दण्डपारुष्यम्) outrage with blows; assault.

13. वाक्पारुष्य was a criminal offence under the old Hindu Law, and so was दण्डपारुष्य.

दारुणः, ruthless; pitiless; violent.

दूषणानि च अर्थानां, misappropriation of money; confiscation of property of others.

यथावकाशं, as occasion arises; in their respective turns.

औपकारिकाणि (उपकारधर्माणि), acts which prove beneficial.

14. मुनिः, one who contemplates (from the root मन् to contemplate).

The Bhagavad-Gitâ thus defines मुनि,—

> दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
> वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥
>
> (II. 56)

"Whose mind is unruffled in (any form of) distress, who is free from desire in (any form of) happiness, who has shaken off passions, fear and anger, and whose intellect is calm is called a "Muni."

उपशमरतिः (उपशमः = शान्तिः), a lover of tranquillity; one who loves to be calm at heart.

अभिभवितुं, to overpower.

अलम्, is capable of.

अवलम्बितुं, to adopt; to resort to.

लोकतन्त्रम्, wordly manners.

Various other meanings of तन्त्र may be noticed: (1) family affair; (2) cause; (3) appendage; (4) science;

(5) conclusion; (6) spider; (7) a superior club; (8) means of acquisition of real knowledge, etc.; (9) a branch of the Veda.

N. B.—Notice the contrast between मुनि and नरपति. The former is one who has forsaken all society while the latter is the lord of men and is responsible for their welfare.

Here he describes (1) hunting, 2) gambling, (3) excessive enjoyment of women, (4) drinking, (5) abuse, (6) assault and (7) confiscation of other's property. Thus he follows the second list (containing only seven) and not that given by Manu.

15. *N.B.*—Here conclude with इति the words of Chandrapâlita. The author next describes its effect on the king.

असौ, the king.

गुरूपदेशम् (गुरोः उपदेशः तम्)—master's teaching.

The idea is that he followed closely his mind as one would do one's master's teaching *i.e.*, with great attention.

16. अत्यादरेण, with excessive zeal.

तस्य, of Chandrapâlita.

मतम्, opinion; view; (that is, whatever he said),

अन्ववर्तत, followed; observed in practice.

तच्छीलानुसारिणी, following his conduct.

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1. प्रकृतयः, elements of the state.

They are seven in number :—(1) king; (2) ministers; (3) allies; (4) treasure; (5) territory; (6) fortresses; and

(7) army, (The abstract terms here stand for the persons in charge of those whom they denote ; *e.g.*, fortresses, *i.e.*, those in charge of fortresses.)

"स्वाम्यमात्यसुहृत्कोशराष्ट्रदुर्गबलानि च ।
राज्याङ्गानि प्रकृतयः" (Amarakosa.)

It also means subjects ; people.

N.B.—If the first meaning is accepted, it is but natural that when the head of the administration is corrupt, the rest should turn out to be so ; and if the second meaning is taken, then it is as in the saying

यथा राजा तथा प्रजाः

As the king (is), so are the people.

विशृङ्खलम् (विगता शृङ्खला यस्मिन् कर्मणि तद्यथा भवति तथा—बन्धशून्यम्) without any check.

असेवन्त, became addicted to.

व्यसनानि, vices.

समानदोषतया, on account of common defects; erring in the same direction.

2. छिद्रान्वेषणाय (छिद्रस्य अन्वेषणम्—दोषान्वेषणाय), to find fault.

अयतिष्ट did try.

समानभर्तृ प्रकृतयः, people who had the same faults as their master ; officers whose master was on a level with them (in the matter of vices).

3. तन्त्राध्यक्षाः (सेनापतयः) generals of the army. Some propose that तन्त्र here implies a kingdom.

स्वानि कर्मफलानि, that is to say, the fruits of their actions.

अभक्षयन्, ate up.

N.B.—Properly speaking the fruits of their action should belong to the state. But in the present state of chaos, each began to appropriate for himself whatever could be had through his actions.

4. क्रमात्, gradually ; by degrees.

आयद्वाराणि, means of income. (आगमनोपायाः)

विशीर्यन्त, (विशेषेण शीर्यन्त), withered; were destroyed; became slender.

व्ययमुखानि (व्ययस्य मुखानि), the ways of expenditure.

विटविधेयतया, as it depended upon विट, that is voluptuaries or sensualists. That is to say, since finance was controlled or managed by the voluptuaries. Another reading is वैधेयतया, which means बालिशतया = on account of foolishness.

5. विभोः of the master ; (that is, of the king).

अहरहः day by day ; every day.

व्यवर्धन्त (वि × अवर्धन्त), increased.

सामन्ताः, feudatory princes. [It may be noticed that this word also—not here—means neighbours].

पौराः, citizens ; townsmen.

जानपदाः, people belonging to the kingdom in general.

मुख्याः, that is to say, the chief (of the above).

That is to say, the chief feudatories, the chief citizens, and even the chief subjects were introduced into the king's drinking parties.

समानशीलतया, समानं शीलं येषां ते समानशीलाः—तेषां भावः = समानशीलता, तया.

6. उपारूढविस्रम्भेण, with increased confidence. [The idea is, they all knew that the king too would commit

the same faults and therefore would not punish them].

सजायाः (जायाभिः सह वर्तमानाः) along with their wives.

Another reading is सजानयः, which means the same thing.

जानि is a substitude for जाया at the end of a Bahuvribi compound. Thus सजानयः = जायासहिताः

पानगोष्ठीषु, in drinking parties (held by the king), It also means मद्यशालासु, in taverns.

अभ्यन्तरीकृता introduced; allowed to join.

7. स्वं स्वमाचारम्, their respective forms of righteous conduct.

अत्यचारिषुः (अतिचक्रमुः), transgressed; violated. अति here = contrary.

N.B.—Men and women began to join freely the drinking parties. It was a double transgression because, (1) there was the society of women at the time of drinking and (2) drink itself was prohibited.

With regard to the former it is said

न भार्यादर्शनेऽश्नीयात् (Yājñ. I. 131).

'One should not eat in the presence of one's wife,' that is to say, when she is standing before him, he should not partake of any food (पेय or drinkable is also one of the forms of the food). As a reason thereof it is said.

जायाया अन्ते नाश्नीयात्—अवीर्यवदपत्यं भवति

'One should not eat in the presence of one's wife,' (*i.e.*, when she is standing before him), for that makes their offspring lack virile power. Hence partaking of food with them is a *fortiori* excluded.

The drinking of liquor is prohibited by such texts as

न सुरां पिबेत्

'One shall not drink liquor ('Surâ').

तदङ्गनासु, in their women that is, their wives.

अपदेशाः, pretexts; pretences; disguises.

8. अपाचरत् (root, अप+चर्), behaved improperly; had adulterous dealings.

भिन्नवृत्तेषु, leading a bad life; devoted to evil pursuits.'

अमी, the people who were thus introduced to his drinking parties.

9. मन्दत्रासाः (निर्भयाः) having little fear; कुलाङ्गना—a respectable or high-born (chaste) woman.

जनः,—notice the collective singular.

10. भङ्गिभाषणरतः, indulging in crooked talks. *Cf.* बहुभङ्गिविशारदः, which has already been explained.

भग्नचारित्रयन्त्रणाः, having shaken off the restraint of good conduct. (चारित्रस्य यन्त्रणं; भग्नं चारित्रयन्त्रणं याभिः ताः) यन्त्रणम्, check or restraint.

तृणायापि न गणयित्वा, without having cared a straw. (Notice how the dative is used in the sense of तिरस्कार or disregard. The accusative also can be used in the same sense; *e.g.*, न त्वां तृणं मन्ये or न त्वां तृणाय मन्ये),

11. धातृ (जार), a paramour.

गण, group.

मन्त्रणानि, counsels; advice.

अशृणोत्—listened, *i.e.*, began to listen. That is to say, allowed themselves to be influenced by those profligates.

12. सामर्षाणाम्, (in the midst) of those who were enraged at such acts.

अहन्यन्त, were killed

दुर्बलाः, weak persons.

बलिभिः, by the strong.

13 अपहृतानि, were taken away.

धनवतां (धनिनां), of the rich.

तस्करादिभिः, by thieves and the rest.

अपहृतपरिभूतयः, robbed of all their belongings. Notice the special sense of परिभूति,—परि, on all sides; भूतिः, wealth; hence all sorts of wealth. Another reading is अपहृतपरिविभूतयः which however is less ambiguous. There is also another reading as अपहृतपरिहृतयः, seized of all that they themselves had robbed.

प्रहताश्च, were also beaten, *i.e.*, killed.

पातकपथाः, those who had taken to sinful ways.

N. B.—When the words राजन्, अहन्, and पथिन् enter into compounds with other words, their final consonant with the preceding vowel is dropped, and अ is added; *e.g.* महाराजः, धर्मराजः, पुण्याहम्; कुपथः। पातकपथाः is nominative plural.

हतबान्धवाः (हताः बान्धवाः येषां ते), those whose relatives had been killed; those who had lost their relatives.

हृतवित्ताः, (हृतं वित्तं येभ्यः ते,) those whose property had been seized by others with force; those who had been robbed of their wealth.

15. वधबन्धातुराः (वधश्च बन्धश्च, वधबन्धौ; ताभ्याम् आतुराः), those who had been punished corporeally or with imprisonment.

N.B. 1.—वध: means death, but also any bodily punishment, whipping, maiming etc.

शारीरो दण्डधाप्रोक्तः

'Corporeal punishment (*i. e.*, वधः) is described to be of 10 kinds.'

वन्ध is imprisonment or placing restraint.

N. B. 2.—This shows how oppressed people were under the rule of that-worthless king. People were troubled, by robbers, free-booters, thieves, etc. on the side and were indiscriminately punished on the other, by the state.

मुक्तकण्ठम्, bitterly ; aloud (adverbial).

आक्रोशन्, wailed : bemoaned.

अश्रुकण्ठ्यः (गद्गदयुक्ताः) tears checking their voice ; that is, with hysterical weeping.

दण्डः punishment.

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1. अयथाप्रणीतः not inflicted in the manner in which it should be done. The idea is that there was दण्डपारुष्य or outrage with blows (assault), and not legal punishments for the wrongs done.

भयक्रोधौ,—भय or fear on the part of those who might apprehend assault by the king at any time ; and क्रोध or anger on the part of those who were thus wronged and were waiting to retribute.

Says Manu,

समीक्ष्य स धृतः सम्यक्सर्वा रञ्जयति प्रजाः
असमीक्ष्य प्रणीतस्तु विनाशयति सर्वशः ॥

"If that Danda, ('punishment') is worn (that is, employed) discriminately and properly, it makes every one of the subjects rejoice ; but if it is employed indiscriminately ; it produces havoc on all sides." (VII. 19).

कृशकुटुम्बेषु, in families which were reduced to poverty.

लोभ, avarice.

2. पदमधत्त, set its foot in.

विमानिताः (विगतं मानं = विमानं ; तं प्रापिताः) being made to suffer in esteem ; being deprived of the high esteem they enjoy.

तेजस्विनः, those who were noble, dignified, illustrious or brilliant.

मानेन, with anger.

Notice the difference between this use of मान and that found in विमानिताः as explained above.

अदह्यन्त, were burnt, *i.e.*, began to burn (with rage).

तेषु तेषु, in those respective....Notice the idiom.

3. परोपजापाः—पर here means enemy and उपजापः (भेदः) intrigue.

N.B. 1.—The enemy thus succeeded in creating first, difference, desunion, internal quarrel, and chaos in the kingdom of Anantavarman and next devised active means to destroy it.

तदा च,—and at this (stage); *i.e.*, when the preliminary work had been bone.

N. B. 2—Here begins a long sentence describing the various means employed by the secret servants of the king of As'maka to shatter the army of Anantavarman.

मृगयुवेषाः, persons in the garb of hunters.

मृगबाहुल्यम्, excessive multiplication of animals (in the forest).

4. वर्णनेन, by describing, *i.e.*, they began to say that wild animals had enormously increased.

अद्रिद्रोणीः, the paths in the middle of the hills.

अनपसारमार्गाः (अनिर्याणमार्गाः) places from which there could be no egress ; places from which there was no way out (on any other side).

शुष्कतृणवंशगुल्माः, places containing thick dry grass and bamboo.

5. प्रवेश्य, having made them enter.

N.B.—The idea is that some people came in the guise of hunters and telling Anantavarman's followers that wild animals had abnormally increased, enticed them to places in the midst of the hills from which there could be no easy escape, and which were thickly covered with dry grass and bamboo. They would produce fire at the door and prevent them from escaping.

5. द्वारतः, at the only egress ; *i.e.*, at the entrance (which was the only egress also).

अग्निविसर्गः, production of fire.

व्याघ्रादिवधे, for killing tigers and other (ferocious) beasts. प्रोत्साह्य, having encouraged.

तन्मुखपातनैः by making them fall into the mouths of those (animals).

6. इष्टकूपतृष्णोत्पादनेन, by arousing a desire to go to a well which they liked best. [The idea is they would say that the well they liked best was in such and such a place, and would make them walk a long way.]

अतिदूरहारितानां, to them who were taken a long distance (that is), made to roam a long distance in search of a well, the water of which they wanted to drink.

प्राणहारिभिः(प्राणान् हरन्तीति तैः), with (hunger and thirst) which was so strong as to cause them the death pangs.

7. क्षुध्, (fem.), hunger; पिपासा (पातुम् इच्छा) thirst अभिवर्धनम् enhancing.

तृणगुल्मगूढच्छन्न, which were secretly covered by the thick-grown grass.

तटप्रदरपातहेतुभिः—तट, ascent; प्रदर, descent; पात, falling.

विषममार्गप्रधावनैः—विषम, uneven; मार्ग, path; प्रधावन, making them run.

The idea is that by making them run on uneven paths they would make them fall on the ascents and descents which were covered by the thick-grown grass.

8. विषमुखीभिः, the points of which were dipped in poison.

क्षुरिकाभिः (शस्त्रिकाभिः) with sharp instruments.

चरणकण्टकोद्धरणैः, by removing the thorns that would run into the feet. [The idea is that they would take them on bad paths, and when thorns would run into their soles, they would remove them by such sharp instruments as the mouths of which had been secretly dipped in poison.

9. विष्व......तया—विष्वक् going this way and that; विसर, company; विच्छिन्न, separated; अनुयातृ, follower.

एकाकीकृतानाम् (gen. pl.), those who were rendered alone.

यथेष्टघातनैः, by killing them at pleasure. [The idea is that if any of them would, by going this way and that, be separated from the rest of the company and become helpless, those persons in disguise would kill them at pleasure.]

10. मृगदेहापराद्धैः—अपराद्ध here means लक्ष्यच्युत, that which has missed the aim. नाम=as if. इषुभिः by arrows.

[That is to say, by shooting arrows at them and making it look that they intended to shoot at the bodies of wild animals and missed the aim.]

सपणबन्धम् (सनियमम्) = by settling wagers.

अधिरुह्य, making them mount up.

अद्रिशृङ्गाणि, mountain peaks.

11. दुरधिरोहाणि, that are hard to climb.

अनन्यलक्ष्यैः, which were not observed by any one else.

प्रभ्रंशनैः, by acts which would cause them to fall.

आटविकः (अटवीम् अटन्तीति) woodman.

छद्मना, in the guise of.

विपिनेषु (neuter,) in the forests, अरण्येषु.

विरलसैनिकानाम्—(विरलाश्च ते सैनिकाश्च—तेषां) (genitive plural), the soldiers who were few and divided from the rest of the company.

प्रतिरोधैः, by acts of opposing.

The idea is that when for any one of the above reasons, a few soldiers would become scattered and separated from the company, the secret enemies would fall upon them in the guise of woodmen. *In the guise of woodmen*, because the soldiers should not detect their treacherous nature.

अक्षद्यूत gambling at dice.

पक्षिद्यूत, gambling with birds. (This is technically called आह्वय).

13. यात्रोत्सव, festive procession.

संकुलेषु in thick crowds.

बलवद् the stronger party.

अनुप्रवेशनैः, by joining.

इतरेषां to others; that is, to the weaker party.

हिंसोत्पादनैः (हिंसायाः उत्पादनम् तैः), by causing distress

गूढोत्पादितः (गूढम् उत्पादितः) which had been secretly caused; which had been contrived imperceptibly to come to happen.

15. साक्षिषु, (locative) to witnesses; before witnesses. Notice the idiom.

विख्याप्य having made it known; proclaimed. अकीर्ति=गुप्तिहेतुभिः (अकीर्त्याः गुप्तिः; तस्याः हेतवः तैः) अकीर्ति=ill-repute, गुप्ति=defence; protection against; हेतु=cause; reason.

पराक्रमैः, by (acts of) volour.

N. B.—The idea is this: They would secretly cause distress to the poor men, and if the latter while suffering from it would in any way give offence to them, they would at once make others to witness the fact, and show valour against the helpless persons as if to defend their personal honour.

परकलत्रेषु, (परेषां कलत्राणि=तेषु), (locative) to the wives of others.

16. सुहृत्त्वेन in the capacity of friends; as if they were friends.

अभियोज्य, having introduced; having caused to unite.

जारान्, paramours (जार=उपपति).

भर्तॄन्, husbands (भर्तृ=पति)

उभयम्, both; *i.e.*, both the paramours and husbands.

प्रहृत्य having beaten; i.e., having killed.

व्यलीकेभ्यः (दुःखेभ्यः) अप्रियाणि etc.—It means, having openly made known the miseries they would themselves secretly cause to happen etc.

तत्साहसोपन्यासः, by proclaiming to the world the alleged violence by them (तेषां साहसः)

17. योग्यनारी—योग here means "one who creates confidence in another and kills him." It is hard to understand what योग्या (नारी) means. Probably it means here a woman who would help another to kill a man by alluring the latter to a suitable place etc.

हारितानां, (genitive) those who were carried away; *i.e.*, those who were allured.

संकेतेषु, in places agreed upon, for meeting, to gratify their guilty love.

प्राक्, at first.

उपनिलीय (लीनतां प्रापय्य), making them hide.

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1. पश्चात्. then; next.

अभिद्रुत्य (अभिद्रु 1st. Conj. Parasmaipada) having assailed; having attacked.

अकीर्तनीयैः (न कीर्त...that which is opposed to कीर्तनीय), infamous.

प्रमापणैः (मारणैः), by murders, *i.e.*, by killing (them).

उपप्रलोभ्य, having excited their cupidity; arousing their avariciousness.

बिलप्रवेशेषु, entering the caves.

2. निधानखननेषु—निधान=treasure or hoarded wealth and खनन=digging. (निधानानां खननानि; तेषु)

मन्त्रसाधनेषु मन्त्राणां साधनानि तेषु—मन्त्र=incantation; साधन=acquisition of control.

N. B.—Two popular ideas are containd here ; (1) Certain caves are said to contain wealth buried in them by some unknown persons for the purpose of protection etc. and (2) caves are often resorted to, for sitting undisturbed and meditatively repeating certain incantations so as to acquire mastery of employing them. It is also a popular idea that success is hard to achieve either in digging out treasure from the place of its concealment (especially as it is said that huge cobras often watch such treasure, and also that such places are haunted and destroy any one who would interfere with them) or in gaining mastery of the employment of incantations etc. Any defect in proper meditation etc., is said to cause positive harm and even death, to the meditator.

In the present case they would tempt them to enter certain caves where, they would secretly say, treasures lay buried, or they would ask them to do so for the purposes of meditation. When those credulous persons act accordingly they would kill them when the opportunity was ripe and proclaim to the world that they met with obstacles (which brought their death).

विघ्न (neut.) obstacle ; something which seriously prevents a man from gaining his purpose. (The root is हन् to kill, preceded by the prefix वि, विशेषेण, excessively ; the derivation explains how the obstacle is often strong enough to cause the death of the undertaker).

व्याज (masc.) pretext. It also means fraud, trick, artifice, deception, etc.

साध्य, justified. (This is a legal term in Sanskrit and means that which can be proved. *C. f.* साध्यवद्वाचकपदम् [a

plaint should] contain words signifying (such things as can) be proved by evidence. साध्यपद is that part of a judicial trial which is occupied by taking evidence to prove the facts of the case). Hence,

विघ्नव्याजसाध्यैः means which could be justified (*i. e.*, proved to be true) on the supposition that a serious obstacle occurred (and destroyed the man).

व्यापादनैः (instr.) by killing. (The plural shows that there were several such brutal murders).

3. मत्तगजाधिरोहणाय—(मत्तः च असौ गजश्च ; तस्य अधिरोहणम् ; तस्मै)—to mount elephants in rut. मत्त (lit. intoxicated) is applied to गज (elephant) in rut. अधिरोहण is mounting. (Notice the idiom.).

प्रेर्य, having urged ; having caused a desire to ; persuaded.

प्रत्यपायनिर्वर्तनैः—प्रत्यपाय (प्रति+अपाय)=every danger ; निर्वर्तन=हिंसोत्पादन or causing distress. Hence it means by causing distress to them in the form of every danger (possible). That is to say, the elephant may drop them down, catch hold of and tear them to pieces ; etc.)

व्यालहस्तिनं (दुष्टदन्तिनं), wild and mischievous elephant.

4. कोपयित्वा (causative of कुप्), having excited (the elephant) to a passion.

लक्ष्यीकृतमुख्यमण्डलेषु, among the circle of the chief persons they kept in view. लक्ष्य, aim ; लक्ष्यीकृत, aimed at ; मुख्य, chief, important ; मण्डल, company.

अपक्रामणैः by making them run.

दायाद्यर्थे—दायः, inheritance or share in the wealth ; आदि, etc.; अर्थः wealth or purpose. By आदि, etc., is

meant 'any of, the other kinds of wealth which one claims'; *e.g.*, a debt due; wages due; share in the profit etc.

विग्रदमानन्नान्, those who were disputing; those who were carrying on litigation.

5. उपांशु (indeclinable) in secret; unperceived (रहसि), हत्वा, having killed (हन्, to kill. 2nd conj. Parasm)

प्रतिपक्षेषु, (locative) on the opposite party (प्रतिपक्ष = विपक्ष)

अयशःपातनैः, by causing the ill-repute (of murdering) fall on the opposite party. पातन, causative form.

सामन्तपुरजनपदेषु (पुराणि च जनपदाश्च; सामन्तानां पुरजनपदाः, तेषु), in the twons and kingdoms of the neighbouring (rulers).

सामन्त may also be taken to mean a feudatory ruler.

6. अयथावृत्तान्, those who behaved themselves wrongly, *i.e.*, in an improper manner.

The idea is that if any people behaved themselves wrongly in feudatory states (which would always aim at throwing off the yoke of the suzerain) or a neighbouring state (which as has already been explained is one's own natural enemy), these people would kill them in secret, and make it look that their "enemies" did it, and thus cause enmity between the states.

तन्नामघोषणैः (तस्य वैरिणः तेषां नामघोषणै), by proclaiming aloud the names of their apparent enemies as being the culprits.

योग्याङ्गनाभिः (योग्याश्च ता अङ्गनाश्च ताभिः) with perfidious women.

7. अहर्निशम्, day and night.

अभिरमय्य, making them enjoy *i. e.*, have sexual intercourse.

राजयक्ष्मोत्पादनैः by causing (them to be afflicted with) राजयक्ष्मन्. राजयक्ष्मन् (masc.) is pulmonary consumption. It literary means) 'the consumption of the moon.' When Moon seduced his preceptor's wife, he is said to have been cursed (by the preceptor) to suffer from the wasting disease. It is thus,a sort of consumption arising from excess with women.

वस्त्रा...दिषु—वस्त्रम्, clothes; आभरणम् ornament; माल्यम्, garland, (an instance will be given later on as to how poison can be employed by means of garlands, see p. 21, ll. 3—4, text book); अङ्गरागः, unguent.

8. रसः, poison.

विधानम्, employment; कौशलम्, skill.

चिकित्सामुखेन (चिकित्सायाः मुखं तेन), in the form of curing diseases (चिकित्सा=रुक्प्रतिक्रिया) that is to say, by attempting to cure.

आमय (masc.) disease.

9. उपबृंहणम्, increasing.

अन्यैः, *i e.*, other than those described above.

अभ्युपायैः, by artifices; devices.

अश्मकेन्द्रप्रयुक्त...,अश्मकेन्द्रेण प्रयुक्ताः, those who were set by the king of As'maka.

तीक्ष्ण, strong, (this qualifies रस, poison).

रसदादयः, persons who would administer poison etc.

प्रक्षपितवीरम्, which was sapped of its heroic spirit.

कटकम्, army. [It also means a metropolis, or bracelet].

जर्जम् shattered.

N. B.—1.—In the above long sentence are noticed the following treacherous ways of destroying the army of Anantavarman:

(1) They would lead them to mountains and where there was no egress (but to return by the same way) they would set fire to shrubs etc. there:

(2) they would cause them to be devoured by tigers, which they persuaded them to hunt;

(3) they would pretend to lead them to a desired well, and make them die of increased hunger and thirst;

(4) they would make them fall into wells the mouths of which were covered by grass or shrubs;

(5) they would pretend to pull out thorns from their soles, and thus employ sharp-pointed knives the edge of which had been dipped in subtle poison;

(6) they would pick a few from the rest of the company and kill them at pleasure;

(7) they would pretend to shoot at beasts but would shoot at some one else and pretend that they missed the aim;

(8) they would, on wager, make them climb to inaccessible heights of mountains and hurl them down;

(9) they would disguise themselves as men of the forest and fall upon any thin party or the retinue of Anantavarman;

(10) they would persuade them to play at dice etc., and when a confusion would result, they would join the stronger party and cause distress to the weaker one;

(11) they would secretly cause distress, and when retaliated they would proclaim the offence in the presence of witnesses, and would destroy them by personal valour as if to vindicate their reputation;

(12) they would make them intrigue with other men's wives, and, killing them, or the husbands, or both as the case may be, would proclaim that they fought and killed each other for the sake of a woman;

(13) they would make perfidious women allure them to a place of meeting, and when these dupes had gone there and hidden themselves, they would suddenly assail and destroy them;

(14) they would tempt them to enter caves either to dig out some treasure supposed to be hidden there or to meditatively repeat some incantations undisturbed; and when the opportunity favoured, they would kill them, and proclaim to the world that they met with an obstacle in their attempt and it destroyed their very life;

(15) they would make them mount elephants in rut and thus cause all sorts of distress to them;

(16) they would keep a select company in view, and rouse a wicked elephant to run in that direction and crush them;

(17) when there were two litigant (or disputing) parties, they would kill one of them and throw the blame on the opposite party;

(18) when men behaved themselves wrongly in a neighbouring state etc., they would kill them in secret,

and throw the blame on the neighbouring state etc., and thus excite enmity between the two ;

(19) they would make them enjoy perfidious women day and night till at last they were affected with hopeless wasting disease ;

(20) they would employ poison in clothes, ornaments, garlands, and unguents ;

(21) they would pretend to cure diseases, but would enhance them ;

etc.

N. B. 2.—It might be noted that one or more of these means were employed according to the circumstances.

N. B. 3.—Next follows a description of the conspiracy against Anantavarman, his death, and the occupation of his country by the king of As'maka.

अथ, then ; when so much had been done.

वसन्तभानुः—the king of As'maka.

11. भानुवर्माणं—Bhanuvarman is the name of the king of Vanavâsi.

वानवास्यं—king of Vanavâsi. One of the commentaries says 'वानवास्यो वनप्रभुः' that is he was the lord of वन, that is the 'lord of forest' or the 'lord of a country full of forests.' Another suggestion is that Vanavâsi is a historic city called also Banavasi, which was the capital of the Kadamba kings. It was a city in South India, the remains of which have since been discovered in the Sunda district.

प्रोत्साह्य, having urged and encouraged.

व्यग्राहयत्—had him make war with Anantâvarman. Notice the construction.

12. तत्परामृष्टराष्ट्रपर्यन्तः = तेन (भानुवर्मणा) परामृष्टः राष्ट्रस्य पर्यन्तः यस्य सः—the bodrer of whose country was occupied by that Bhânuvarman. परामृष्ट, occupied; राष्ट्र, kingdom; पर्यन्त, border.

अभियोक्तुम्.—to oppose

बल, army; forces.

13. समुत्थानम्—collection.

सर्वसामन्तेभ्यःप्राक्, before all (other) feudatory kings. (सर्वे च ते सामन्ताश्च, तेभ्यः)

उपेत्य, having come; having joined.

प्रियतरः, one more endeared.

अपरे, others (*i. e.*, excepting the ruler of As'maka who was also a feudatory).

समगंसत (सम् is the Upasarga; गम्, is the root;—लुङ्, Atmanep.) joined.

15. अभ्यर्णे, near, in the proximity.

नर्मदारोधसि (नर्मदायाः रोधः) on the banks of the Narmadâ (रोधस् = तीरम्).

न्यविशत, halted; *i. e.*, those feudatories stayed there.

अवसरे (loc.), occasion. तस्मिंश्चावसरे means, at that very time.

महासामन्तः, the greatest of the feudatories. This shows that there was a sort of gradation among the feudatories.

16. कुन्तलपतिः, the king of Kuntala. His name was अवन्तिदेव.

आत्मनाटकीया—(स्वीयनृत्याङ्गना), the dancing woman who was his kept-mistress.

N. B.—It may be noted that नाटक comes from नाट्य or dancing. Hence the form of the word.

क्ष्मातलोर्वशी, the very Urvas'î of the earth. That is to say, though mortal, she resembled Urvas'î, the celebrated celestial nymph, in every respect.

उर्वशी उरून् *i.e.*, महतोऽपि अश्नुते *i.e.*, वशीकरोति, *i.e.*, (one who captivates even the great), when the sage Nârâyana was conducting penances, the gods in their usual way of throwing an obstacle in the midst of penances sent a number of matchless beauties to captivate him. The sage laughed at the simplicity of the gods and to show that he could himself create a better beauty shook his thighs from which sprang Urvas'î. The damsels sent by the gods saw her and being ashamed of what was their "ugliness" compared to her beauty went back to heaven. She then became one of the mistresses of Indra, the king of gods.

Her beauty was so wonderful that at her very sight the seed of Mitra and Varuna fell down and the sages Agastya and Vasistha sprang up from it. Mitra and Varuna were enraged at what had happened to them and cursed Urvas'î with a mortal birth. She then came to the mortal world and became the wife of Purûravas, a remote ancestor of the Pandavas. Purûravas was sorely grieved when she went back to heaven at the end of her curse, but succeeded to win her company once more. She then bore him a son called Ayus and left him for ever.

She is the heroine of Kâlidâsa's Vikramoârvas'îya, where the account given of her is slightly altered. Indra is represented there to have favoured Purûravas with the company of Urvas'î for life.

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1. नाम (indeclinable), verily. (It differs from नामन्, name etc).

अतिप्रशस्तनृत्तकौशला, who had extremely high skill in dancing.

अति, exceeding; surpassing; प्रशस्त, well-praised, *i.e.*, of a superior sort; नृत्त, dancing; कौशल, skill.

आहूय, having sent for her.

2. अद्राक्षीत्, saw.

अतिरक्तः; enamoured of her.

भुक्तवान्, enjoyed her.

मधुमत्ता who was intoxicated with drink. [The idea is, some treachery was practised inasmuch as she was not enjoyed in her sober condition but when she was made dead drunk.]

Another reading is वधूत्तमाम्, the best of the damsels.

N. B.—This fatal act brought about the end of that irresponsible king (Anantavarman), because it gave a pretext to his own feudatories to bring about his end at once.

3. तु is used in the sense of contrariness, that is to say, how the ruler of As'maka was managing things on the other hand.

एकान्ते, in secret.

समभ्यधत्त (सम्+अभि+अधत्त)—held a consultation with.

प्रमत्तः (प्रकर्षेण मत्तः) one who is extremely intoxicated—that is to say, one who is so puffed up that he cannot know the nature of his acts.

4. एष राजा, this king; (*i.e.*, Anantavarman).

कलत्राणि (enter), wives; women. [The tainted woman was the kept-mistress of Avantideva, and nevertheless Vasantabhânu employs this term to rouse the offended feudatory, more.]

परामृशति, taints.

कियती, how much.

अवज्ञा, insult.

सोढव्या should be endured; should be tolerated.

5. मम...हस्तिनाम्, I own one hundred elephants. Notice the form of expression.

अस्ति (singular), because the subject is collective singular.

पञ्चशतानि, five hundred. (This shows that that chief of feudatories had a larger army too).

संभूय, joined together; united.

6. मुरलेशम्, the king of Murala. (His name was Virasena).

ऋचीकेश्वरम्, the king of Richika. (His name was Ekavira).

कोङ्कणपतिम्, the king of Konkana. (His name was Kumaragupta).

नासिक्यनाथम्—(the king of Nasika. (His name was Nâgapala).

उपजपावः, we shall alienate the sympathies of.

उपजाप (*i.e.*, भेद) is to sow dissension and alienate the sympathies of one towards another.

अवश्यं, certainly.

अविनयम्, haughty behaviour.

8. असहमानाः, being unable to bear.

अस्मन्मतेन, according to our own view in the management of affairs,

उपावर्तेरन्, stand by ; adopt.

That is to say, they will adopt our own policy.

वानवास्यः the ruler of Vanavâsi (Banavási).

9. प्रियं मे मित्रम्, is my dear friend (मित्रम् is here neuter). Notice the idiom.

दुर्विनीतम्, wicked man.

अग्रतो व्यतिपक्तम्—who is engaged in the front.

पृष्ठतः, from behind.

10. प्रहरेम—we shall strike.

That is to say, when he is engaged with the king of Vanavasi in front, we shall strike him behind. According to the strict laws of military honour, this act is abhorred. *Cf.*

तवाहंवादिनं क्लीबं निर्हेतिं परसंगतम् ।
न हन्याद्विनिवृत्तं च युद्धप्रेक्षणकादिकम् ॥

"One shall not kill him who says, 'I am thine,' an impotent person, one who is deprived of his weapons, one who is engaged with another, one who has turned back from the field of battle, one who is a spectator of war, and so forth." (Yājnavalkya I. 326). Nevertheless this and the long account of various treacherous means they employed to destroy the spirit of Anantavarman's army etc. show how things were being done in the degenerate days.

कोशवाहनं (collective singular) कोश is treasure and वाहन, riding animals and beasts of burden.

विभज्य, having divided ; distributed.

गृह्णीम, we shall take.

हृष्टेन, by him who was pleased at it.

11. अभ्युपेते, it being agreed upon.

वरांशुक,—अंशुक is thin cloth of excellent quality and वर shows that it was of a superior description.

काञ्चनकुङ्कुमकम्बलानां, of saffron-coloured shawls of gold embroidery.

12. प्राभृतीकृत्य (उपायनीकृत्य), having made presents.

प्राभृत is what is presented at the time of meeting. It is what is called *Nazarana* in the vernacular.

आप्तमुखेन, through those who were always well disposed towards them, *i.e*, those in whom they could confide.

13. संमन्त्र्य, having well considered, *i.e.*, having carried on consultation.

स्वमतावस्थापयत् (स्वमतौ अस्थापयत्) converted them to his own view. Notice the Sandhi.

N. B.—The author in one sentence that follows gives an account of the sad fate of Anantavarman.

उत्तरेद्युः, the next day.

14. नयद्वेषात्, on account of the dislike he had shown to political knowledge.

आमिषत्वमगमत्, fall a victim to.

N. B.—Here follows an account of how the ruler of Asmaka tried to secure everything for himself through roguery.

अवशीर्णम्—which was still left after being shattered.

आत्माधिष्ठितम्, under his own subjection. (That is to say, he made the treasure, animals, etc., subject to his own self).

एव (alone) shows how he was careful not to entrust that task to any one else of the confederacy.

यथाप्रयासं यथाबलं च विभज्य,—having divided it all with due regard to the individual effort in the affair, and the army that each had. That is to say with due regard to the law of partnership.

युष्मदनुज्ञया (युष्माकम् अनुज्ञा, तया), by your consent; with your approval.

17. येनकेनचिदंशेन, with whatever portion.

तुष्यामि, I shall be gratified.

शाठ्यात्, with roguery. A शठ (गूढविप्रियकृत्) is one who does harm secretly or stealthily.

सर्वानुवर्ती (सर्वान् अनुवर्तते इति) one who would follow the will of all; one who was obedient to all (That is, he pretended to be so).

आमिषेण, with the "bait" [The idea is, they begin to quarrel among themselves that one should get so much, the other this much, and so on, and destroyed one another.]

आमिष, flesh.

निमित्तीकृतेन, which was made the निमित्त or the cause.

उत्पादितकलहः (उत्पादितः कलहः येन सः) he by whom the strife (or quarrel) was roused. That is to say, he brought about the quarrel among them.

सर्वसामन्तान् (सर्वे च ते सामन्ताश्च),—all the feudatories; everyone of the feudatories.

अध्वंसयत्, destroyed.

12. तदीयं, that which belonged to them; that which was owned by them.

च, and; in addition.

This shows, that he took for himself all that was owned by them in addition to the vast treasures etc., of Anantavarman.

सर्वस्वं (सर्वं च तद् स्वं च) स्व here means, property. So सवस्व means the whole of property; every kind of property.

स्वयमेव, himself alone.

अग्रसत्—swallowed; took for himself.

वानवास्यं (accusative); the king of Vanavâsi. (His name was Bhânuvarman). This shows he was the only man left (—he was not a feudatory—) to whom Vasantabhânu had to concede something.

केनचित्, of some sort. (This shows that the share he gave him was insignificant indeed).

20. अंशेन, with portion; with moiety. अंशः is a share.

अनुगृह्य, favoured. That is to say, he gave it as a matter of favour and not as rightfully due to him.

प्रत्यावृत्य, made him go back; sent him back.

आत्मसात्. (See above for an explanation of the termination सात्) अकरोत्—that is to say, he brought it entirely under his control.

N. B.—Now begins an account of the adventure of Anantavarman's queen and her two children after his death. We learn here who the boy and the old man mentioned in the beginning are.

21. अस्मिंश्चावसरे, at this very juncture; that is, at the

time when the feudatories who had destroyed Ananta-varman were quarrelling over the spoil.

मौलैः, hereditary officers.

संभूय, having united.

A grammatical peculiarity may be noted here. When a root has an Upasarga before it, the praticipial termination is य, and when there is no such Upasarga, it is त्वा. *Eg*, भू is the root; the participial form of it is भूत्वा; when an Upasarga (say सं) precedes it, then the part. form is सभूयः। And similarly in other cases.

22. वालम्, body. He was the young prince who was the son and heir of Anantavarman.

अस्यैव, of this very boy.

ज्यायसीं भगिनीम्, elder sister.

ज्यायस् is the comparative form of प्रशस्य, the superlative form being ज्येष्ठ.

त्रयोदशवर्षान्, who was thirteen years old.

मञ्जुवादिनी,—was the name of the princess. Literally, it means one whose speech was charmingly attractive.

अनयोः, of those two. (This shows the queen had only two children).

महादेवीम्, the senior queen.

वसुंधराम्,—वसुंधरा was the name of that senior queen. (Literally it means one who wears वसु or riches). Another meaning of the same word is Earth.

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1. आदाय, having taken.

अपसर्पन्, running away; escaping.

N. B.—They were running away to escape being hurt

by the enemy. Bhánuvarman, who had occupied the whole of Anantavarman's territories with all its treasure, would not tolerate the existence of a prince who was the rightful heir of Anantavarman and also of the princess and the queen who might at any time upset his ambitious, schemes.

आपदः भावितया, to the distress that had to befall her.

दाहज्वरेण, with inflammatory fever.

देहमजहात्, left the body ; (that) is, died.

2. अस्मादृशैः (अस्मद्विधैः), by people like myself. Another reading is अस्मन्मित्रैः, by my friends.

मित्रैः, by friends.

तु—shows the contrast. With the death of Vasurakshita his plans failed, and people like myself could do but poor service (*i.e.*, by conducting them to Mâhishmati etc,)

नीत्वा, having conducted ; having led.

माहिष्मतीम्—a city of that name.

Notice the accusative.

भर्तृ द्वैमातुराय (द्वैमातुराय = भिन्नमात्रे)—to the step brother of her husband.

3. सापत्या—who was accompanied by her (two) children.

देवी, the queen.

Just as देव is used in reference to one's own master, so देवी is used in reference to a mistress, whom one serves.

4. आर्या, a lady of a noble quality ; a spotless lady.

अनार्यः असौ, this wicked Mitravarman ; that infamous man. Notice the contrast.

Very few words in Sanskrit are so dignified as आर्य. It is calculated to appeal to one when other things fail. *E. g.* (1) when all other persuasions fail, one often says, धर्मम् आर्य, Noble man, (I solicit) Dharma ('duty') (at your hands). (2) Notice Sakuntala's words to Dushyanta, अनार्य आत्मनो हृदयानुमानेन पश्यसि । क इदानीमन्यो धर्मकञ्चुकप्रवेशिनस्तृणच्छन्नकूपोपमस्यतवानुकृतिं प्रतिपत्स्यते ।

'Ignoble man, you regard (others) on the analogy of your (deceitful) heart......'

अन्यथा अभ्यमन्यत, regarded her differently.

निर्भत्सितः, censured (by her); taunted.

सुतम्, (her own) son Bhâskaravarman.

अखण्डचारित्रा, a lady of unblemished character, (अखण्डं चारित्रं यस्याः सा).

राज्यार्ह one fit to succeed to a throne; a would—be heir to the throne.

चिकर्षति, desires to make. (कर्तुम् इच्छा चिकीर्षा—desiderative).

नैर्घृण्यान्, mercilessly; without compunction.

निर्गता घृणा यस्मात् सः निर्घृणः तस्य भावः नैर्घृण्यम् ।

6. जिघांसीत्, desired to kill. (हन्तु-मिच्छा जिघांसा),

इदं, this; intention of that wicked man.

ज्ञात्वा, having understood.

देव्या आज्ञप्तः (I was commanded by the queen). Notice the formal nature of the expression. It means 'I was told by the queen.'

तात,—the word means father, and is also used in a coaxive sense. (See above, note on p. 1, l, 11).

7. नालीजङ्घ—This is the name of the old man who is narrating the story all along. He is an old courtier

and a faithful servant of the royal family. He is necessary for the further development of the story.

जीवता अनेन अर्भकेण, with this boy alive; having this child alive.

यत्रक्वचिद् in any place whatever.

अवधाय, placing yourself; hiding yourself.

अवधा (3rd conj. Atm.), shut; close; (जीवेः. विधिलिङ् 2nd person singular) live.

8. जीवेयं विधिलिङ् Ist person, singular) चेत् if I live; in case I happen to live.

N.B.—Her fear is of a double nature (1) Mitravarman might cause her to be killed, or (2) she might have to commit suicide to escape ignoble treatment at his hands.

अनुसरिष्यामि, follow him. (It was not possible for her to get away from that place even if she would, for Mitravarman had set strict watch on her).

ज्ञापय मां, inform me. Notice the idiom.

क्षेमप्रवृत्तः being in safety.

9. त्वद्वार्ताम्, your news.

The idea is, 'Go to any place whatever, and live with this boy alive. If I live, *i.e.*, if I am not put to death or not compelled to seek death, I too shall follow him. Inform me of your well being.'

संकुले, (loc.), crowded. [That is, though the royal household was very much crowded and it was hard to find an engress]. राजकुले, (loc.), the royal family; royal household.

कथंचित् with great difficulty (for so keen was the watch).

10. निर्गमय्य, having brought him out.

व्यगाहिषि, entered into.

पादचारिणम् (चरणगामिनम), who was moving on foot. That is, the boy had to walk with the old man to save himself. The fatigue was great and he was very much distressed]. Another reading is पादचारदु:खितम्, who was distressed by walking.

आश्वासयितुम्, to make him recover breath; to comfort him; to cheer him up.

11. घोषे. in a small village inhabited by cowherds.

क्वचिद् is to be taken with घोषे and कानिचित् with अहानि *I. e.*, in some village for some days.

विश्रमय्य, having made him rest.

तत्रापि, even there (in that village.)

12. राजपुरुष, king's servants.

संपातः, coming.

भीतः, being afraid.

दुरध्वम् अपासरम्, started on the bad road with great speed, (*i.e.*, began to run on bad roads to escape).

दारुणपिपासपीडितस्य (दारूणाच सा पिपासा ; तया पीडितः, तस्य) (genitive singular)—to him who was distressed with extreme thirst.

13. वारि, (neutre), water.

दातुकामः, intending to give.

कूपे अस्मिन्—this should be taken along with पतितः, fell.

अपभ्रश्य, having slipped.

त्वया, by you.

एवमनुगृहीतः. have been shown favour in this way. Evidently Nalijangha refers to.

(1) his being lifted up to the top of the well by Vis'ruta.

(2) Vis′ruta's giving some water and fruit to the prince ; and

(3) Vis′ruta's inquiring into their story.

19. अतः, next ; henceforth.

शरणमेधि, be the protector.

एधि—(लोट्, 2nd person singular) : the root is अस् to be. एधि = भव.

विशरणस्य. to one who has no protector.

15. अञ्जलिमवध्नात्, folded the hands in deep respect.

N. B.—Here ends the long account given by the old man नालीजंघ, about himself and the boy, and the circumstances of their being there in that condition.

किमीया जात्या, of what family : of what family (does she come).

अनुयुक्ते, asked. (The noun form of it is अनुयोगः, question).

अनुयुक्ते मया, it being asked by me ; (*i.e.*, when I questioned him so).

16. अमुना, by him. Notice the relative pronoun of reference).

N. B.—The reply to this question is dramatic inasmuch as it is not at once to the point. Nevertheless the description serves to show the relationship between the young prince and Vis′ruta.

पाटलीपुत्रस्य, of (the town of) Pâtaliputra (the modern Patna) ; belonging to the town of Pâtaliputra.

वणिजः, of the merchant.

वैश्रवणस्य, of Vais′ravana. Vaisravana was the name of that merchant.

दुहितरि, in the daughter.

17. सागरदत्तार्या—सागरदत्ता was the name of the merchant's daughter.

कोसलेन्द्रात् (ablative),—कोसल is the famous country, the site of which is the modern Oudh. इन्द्र here means lord or king.

कुसुमधन्वनः (ablative),—कुसुमधन्वन् was the name of the king of Kosala.

N. B. 1.—Notice the use of various cases here.

N. B. 2.—Vis'ruta asks a question in that form regarding the mother of the young prince, for he must have known that a relative of his had been married to Anantavarman, and he desires to ascertain if the young prince was her own son. But delicacy prevents him from asking a direct question regarding his mother, *e. g.*, 'who is this boy's mother ?' or 'what is her name,' and all that, and so he asks about her ancestry. Compare a similiar scene in Sakuntala Act, VII, where Dushyanta, ultimately says,—

यदि तावदस्य शिशोर्मातरं नामतः पृच्छामि ।
अथवाऽनार्यः परदारव्यवहारः

'Supposing I ask what the names of this child's mother is ;—O, no, it is not noble to inquire about others' wives.'

N. B. 3.—There is another point to be noticed here. People of higher castes used to marry wives from lower castes also (but it was necessary that they should have married a wife of their caste first). Here, for example, one of a ruling family marries a merchant's daughter (evidently, of Vais'ya caste). The offspring in all such cases was said to belong to a caste higher than that of the mother but lower than that of the father. This

accounts for the existence of numerous sub-castes at the present day.

18. यद्येवम्, if it is so; in that case.

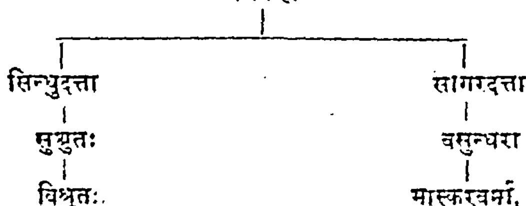
एतन्मातुः etc.—The mother of this boy and my father are descended from the same maternal grandfather. That is to say, they are sisters' children.

सस्नेहम्, with affection.

सस्वजे, embraced.

वृद्धेन, by Nâlijangha,

सिन्धुदत्ता another daughter of that merchant. Note



कतमः, which of them. Notice, when there are only two and a reference is to be made to one of them कतर is used, and if there are more than two, कतम is used. *E.g.*, supposing सिन्धुदत्ता had only two sons, then the question ought to have been here, 'कतरः सिन्धुदत्तापुत्रयोः' Evidently she had more than two sons, and hence the present form of the question.

20. सुश्रुतः, (lit well known), was the name of Vis'ruta's father. Notice how dramatic the reply is.

अत्यहृष्यत्, was extremely pleased.

अहंतु, I, however, तु shows contradiction. The old man was extremely pleased with having gained a good friend, but Vis'ruta began to consider the way in which the king of A'smaka had to be vanquished.

नयावलिप्तं one conceited with his mastery of kingly craft. (नयेन अवलिप्तः तं) अवलेपः—दर्पः

नयेनैव. through that very kingly craft.

उन्मूल्य, having uprooted.

22. पित्र्ये in this father's.

प्रतिष्ठापयेयम्, shall seat him firmly.

प्रतिज्ञाय, having taken an oath.

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1. क्षुधं hunger (accusative). The other form क्षुधा comes by adding आ to क्षु ध् it being Vâguri's rule to omit अ from the suffixes अव and अपि and add आ to feminine nouns ending in consonants; *e.g.*, वाचा, निशा, दिशा.

क्षपेयम्, may remove.

अचिन्तयम्, thought; considered.

तावत्, just then.

आपतितौ, chanced (to come to the sight).

2. व्याधस्य, of a hunter. (From the root व्यध् to hurt; to strike; to pierce).

इषून्, arrows. अतीत्य, having escaped.

अतीत्य, having passed beyond.

The idea is the hunter had shot three arrows, but the animals had fled beyond the range of his arrows, and thus, they escaped being shot by them.

3. हस्तात्, from the hand. (Notice the use of the cases).

अवशिष्टम्, remaining.

कोदण्डं (चापं) bow. (masc.)

आक्षिप्य, having snatched.

अवधिषम्, I killed (the deer). अविध्यम्, I shot (or pierced),—is another reading.

सपत्राकृतः—पत्र may be taken to be equivalent to छदः, in which case it means, covering. That is to say, the arrow covered the body of the deer completely, that is it went in at one side and came out at the other. It is also proposed that पत्र here means the feathers of the arrow, in which case सपत्राकृतः means, (the deer) having the arrow pierced into its body up to the feathers. That is to say, the part in front of the feathers pierced into the body of the deer and the feathers were visible outside.

निष्पत्राकृतः—(1) having the arrow pierced into its body : (2) having the arrow pierced into the body, not even the feathers appearing outside. See Pânini V. iv. 61.

N. B.—Carefully notice the above and the following grammatical peculiarities.

5. मृगयवे, to the hunter.

अपलोमत्वचः, having removed the hair and skin.

क्लोम (neut.), the head (क्लोमं = मस्तिष्कम्).

अपोह्य, removed.

6. निष्कुलाकृत्य, (1) having removed the various inner parts. (See Pânini V. iv. 62).

[Siddhanta Kaumudi explains these words as—(1) सपत्रा करोति मृगम्—सपुङ्खशरप्रवेशेन सपत्रं करोति इत्यर्थः (2) निष्पत्राकरोति—सपुङ्खस्यशरस्य अपरपार्श्वे निर्गमनात् निष्पत्रं करोतीत्यर्थः (3) निष्कुलाकरोतिनिर्गतं कुलमन्तरवयवानां समूहो यस्मात्].

त्रिकृत्य, having cut it. (विच्छिद्य).

ऊर्वस्थिग्रीवादीनि,—ऊरुः, thigh; अस्थि (neut.) bone; ग्रीवः, neck; आदि, etc.

N. B.—That is to say, he removed those parts of its body which are not generally eaten.

शूलाकृत्य (शूले कृत्वा), holding it pierced by the spear, and baking it.

[Notice how आ comes in all these four cases].

दावाङ्गारेषु (वनवह्निषु) in the wild fire.

7. तप्तेन—baked.

Contrast this use of the word with that on p. 18, l. 18.

तयोः, of that prince and the old man.

आत्मनः of his own self.

That is to say, all the three appeased their hunger with the flesh of the deer.

अत्यतार्पम्, appeased to some extent, अतृप्यम् is another reading.

8. एतस्मिन् कर्मणि in this act of killing the deer down to its baking.

मत्सौष्ठवेन, with my superior elegance.

अतिहृष्टम्, who was extremely glad. That is to say, the hunter who was so by caste and profession was extremely glad to see my superior skill in the art of killing the deer and baking it.

किरातं (accusative), hunter. (किरातः=व्याधः)

अस्मि पृष्टवान्, lit,. am one who asked (him); that is to say, I asked him.

अयि, a form of address.

जानासि, do you know ?

माहिष्मतीवृत्तान्तम् (माहिष्मत्याः वृत्तान्तः तम्), the news in Mâhishmatî.

असौ, he. (Notice the use of the pronoun).

आचष्ट, said ; replied.

तत्र, there ; in the said Mâhishmatî.

व्याघ्रत्वचः tiger-skins.

दृतीः, leathern bags.

विक्रीय, having sold.

अद्य, now. अद्यैव, just now.

आगतः, am come ; *i.e.*, have retureed.

किं न जानामि, do I not know ? *i.e.*, how can it be that I do not know ? Another form is कथं न जानामि, how do I not know it ?

N. B.—The hunter's reply suggests that he has killed tigers etc. It is very natural that such people take a just pride in their action and besides he is particularly desirous that his skill should not be depreciated because he shot three arrows unsuccessfully at the deer.

N. B.—Prachandavarman was prince of Mâlava.

मित्रवर्मदुहितरं मञ्जुवादिनीं,—This suggests that Mañjuvâdini has been regarded as his own daughter by Mitravarman.

विलिप्सुः, desirous of getting.

उत्सवोत्तरा has a gaily appearance, सोत्सवा, is another reading.

कर्णे, in the ear.

13. जीर्णं, the old man.

[That is to say, I whispered to the old man].

प्रतिपत्त्या. with proper attention. [That is to say, by paying proper attention to the welfare of the daughter etc.]

मातरम्, mother, *i.e.*, mother of the princess.

विश्वास्य, having created confidence.

तन्मुखेन, through her.

प्रत्याहृत्य, having recalled (the boy).

Vis'ruta means this : ' That Mitravarman is a cunning

rouge. He pretends to take good care of Mañjuvâdini (this boy's sister) and thus tries to create an impression that he is a real well-wisher. Encouraged as it Vasundharâ (the mother of this boy) will naturally think of recalling this boy, when Mitravarman hopes to kill him.'

15 तत्, (i.e., तस्मात्), therefore.

प्रतिगत्य, having returned.

कुशलम् (क्षेमम्) safety ; well-being.

अस्य, of this boy.

मद्वार्ताम् (मम वार्ता, ताम्), an account of myself.

देव्यै, to the queen (Vasundharâ).

16. रहः, (indeclinable), in private ; so that no one else knows it.

निवेद्य, having reported. (A form implying respect. This is used when the person to whom the report is made is a superior or one in high rank. Notice देव्यै to the queen, is used above).

N B.—He means,—'Go and tell the queen in private, that the boy is safe, and also give her some account of myself.

पुनः again ; further.

कुमारः, prince. (Notice the usage) *Cf.* कुमारभीमसेन; कुमारवृषसेनः ; etc.

शार्दूलभक्षितः (शार्दूलेन भक्षितः), devoured by a tiger.

प्रकाशम्, openly ; so that every one might know.

आक्रोशनम्, crying out.

17. दुर्मतिः, wicked man.

अन्तःप्रीतः, pleased at heart.

बहिर्दुःखम्, outward sorrow, apparent grief.

दर्शयन्, showing; displaying.

अनुनेष्यति, conciliates; persuades.

अनुनय has a special sense. It implies winning over the favour of a lady who has shown either dislike or anger towards one. *Cf.* the following Prâkrita verse:

अणुणअंतो पिओ तुएहिअअ रोसकलुसेण ।
अवहीरिदो णमुपणओ राएत्ति विओअवेअणं सहस्स ॥

'O heart, that darling love who looked so supplicating (before thee) was treated with contempt by thee tinged with anger. No regard was shown (at least) because he is a king. Endure (now) the pang of separation.'

पुनः, next.

तया, by her (that queen).

त्वन्मुखेन, through you.

वाच्यः, should be told. (वाच्य has also the sense of reproach. *Cf.*

प्रपन्नं साधयन्नर्थं न वाच्यो नृपतेर्भवेत् ।

'One trying to recover an admitted debt, should not be gainsaid by the king').

यदपेक्षया, in whose interests.

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1. त्वन्मतम्, (तव मतम्), your desire; your proposal.

अत्यक्रमितम्, disregarded; despised.

पापेन मे, as a result of my sin.

परलोकम्, another word.

अगात्, went.

N. B.—The idea is this: 'Who could expect that a young boy like himself should die? Sinner that I am, he too has died.'

2. अत्र, now.

तु,—is used to show contrast between the former be haviour and the present one.

तदादेशकारिणी, I am to obey your commands.

एव, cnly. (No other course is left).

प्रीतिं प्रतिपाद्य, having shown love.

3. अभिपत्स्यति, approaches ; comes near.

अनेन, by this. (Obviously, he supplies him with the necessary poison).

वत्सनाभनाम्ना, (वत्सनाभ इति नाम यस्य तत्; तेन) which is known as Vatsanabha.

महाविषेण, with the strong poison. (Vatsanâbha is one of the nine strong poisons).

संनीय, (संमिश्य), having mixed.

तोये, in water.

तत्र, (some one that can be found) there.

मालां, garland.

मन्त्रयित्वा, having dipped.

तया, with that garland.

वक्षसि, on the chest.

5. मुखे च, on the face. (Evidently, she cannot beat him with it inside the mouth).

हन्तव्यः, he should be struck. The root हन् here shows that that striking itself would be sufficient to kill him).

N. B.—The following sentence gives what she is expected to pronounce then.

स एव,—that very stroke.

असि प्रहारः (असेः प्रहारः,) beating with the sword.

पापीयसः, (gen. comparative of पाप; superlative being पापिष्ठ), who is more sinful (than any one else) ; more wicked.

तव, to you.

6 भवतु, let it be ; let it prove.

यदि, if ; in case अस्मि, am, that is, in case I am etc.

पतिव्रता, a lady devoted to her husband. She is defined as आर्तार्ते मुदिते हृष्टा प्रोषिते मलिना च या ।
मृते म्रियेत या पत्यौ सा स्त्री ज्ञेया पतिव्रता ॥

'She who is afflicted if the husband is afflicted; is pleased if he is pleased; is without bodily toilette if he is absent, and dies if he dies,—that woman is known as पतिव्रता.

अनेन अगदेन,—with this antidote.

संगमिते, mixed.

अम्भसि, (neut अम्भस्), in water.

तां मालाम्, that garland ; *i.e.*, the same garland.

मज्जयित्वा, having dipped.

स्वदुहित्रे, to her own daughter.

देया, (the garland) should be given.

मृते, being dead.

तस्मिन्, that wicked man.

तस्यां, that princess.

निर्विकारायाम्, being unaffected.

Notice the locative.

सती, a devoted wife.

इत्येव, with the very idea of.

एनां, this lady ; (*i. e.*, the queen).

प्रकृतयः, the officers of the state or subjects (see above).

अनुवर्तिष्यन्ते, follow her ; obey her.

[If he dies by wearing that garland and if the daughter is unaffected by wearing it, then the people begin to regard her as the chastest woman].

9 पुनः, next : further.

प्रचण्डवर्मणे (dative),—to that prince of Malava who will be there hoping to marry Mañjuvâdinî.

संदेश्यम् (कथनीयम्), it should be seen that he is told.

संदेशः a verbal message.

अनायकम् (a kingdom) without any ruler. ((न विद्यते नायको यस्य तत्).

10. राज्यम्, kingdom ; (kingdom of Mâhishmatî).

अनेनैव सह वालिकेयं स्वीकर्तव्या,—(literally), this girl should be made your own along with this alone; that is to say, marry this girl and also become the ruler of the kingdom.

Here is a rhetorical peculiarity called सहोक्ति or a picturesque way of describing events as occurring simultaneously. *Cf.*

दिगन्तमगमत्तस्य कीर्तिः प्रत्यर्थिभिस्सह ।

'His renown reached the farthest end of the directions along with (his) enemies.'

That is to say, his vanquished enemies fled to the farthest corner of the earth, and his renown also spread thus far.

तावत्, in the meanwhile ; by that time.

11. आवाम् we two, (myself and this young prince).

कापालिकः, A follower of a certain Saiva sect (the left-hand order) who carry skulls of men about them in the form of garlands, and eat and drink from them. But the description that follows shows that it should be taken to mean a महाव्रती, one under a stringent vow.

वेषः, dress.

छन्नौ (we two) disguised.

That is, disguising our real nature by putting on the dress of Kâpâlikas.

देव्यैव दीयमानभिक्षौ, receiving alms at the hands of the queen herself, (दीयमाना भिक्षा यस्यां तौ).

पुरः (ablative or genitive of पूः, fem.), of the city.

12. बहिः उप, close to the outskirts,

वत्स्यावः, we (two) occupy ; we (two) stay at.

पुनः, again ; further. (This word is used many times because he is giving a number of directions).

आर्यप्रायान्, who are the most noble.

पौरवृद्धान् (पौराश्च वृद्धाश्च ; तान्), citizens and old men.

आप्तान्, those that are favourably disposed.

Compare p. 25, l. 9. It must be noted that it is a foreign kingdom and all the ministers cannot be expected to favour the party of Queen Vasundharâ.

12. एकान्ते, in secret.

ब्रवीतु, let her say.

स्वप्ने, in dream.

देव्या, goddess.

विन्ध्यवासिन्या, who inhabits the Vindhya ranges.

14. प्रसादः, favour.

अद्य चतुर्थेऽहनि, fourth day from this.

15. मरिष्यति, will die.

रेवातटवर्तिनि, that which is situated on the banks of the Revâ (Narmada).

मद्भवने, in my temple (मद् refers to the goddess).

परीक्ष्य, having examined.

16. वैजन्यं (विजनस्यभावः) absence of men.

जनेषु निर्गतेषु when all the men have gone away.

जन (men) here means those who are, so to speak, in charge of the temple and help the votaries to worship. The idea is, after a certain hour in the night no votaries visit the temple, and the men in charge of it shut the doors and go away for the night.

कपाटमुद्घाट्य, having opened the door.

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1. कोऽपि, a certain; some one whom you do not know.

द्विजकुमारः, a Brahmana youth, (द्विजश्चासौ कुमारश्च). Contrast this use of कुमार (a youth) with that on p. 20, l. 16.

निर्यास्यति, comes out.

अनुपाल्य, having defended; having secured.

2. प्रतिष्ठापयिष्यति, places securely on the throne.

व्याघ्रीरूपया, in the form of a tigress.

तिरस्कृत्य, (भीषयित्वा), 'having threatened.'

[Though this is the meaning according to the commentary, yet 'having screened' seems to be the better meaning].

स्थापितः, preserved.

4. द्विजातिदारकस्य, of that Brahman boy.

दारत्वेनैव, for the very purpose of being the wife.

कल्पिता, has been settled.

Here is another instance where a man of higher caste could marry a woman of a caste lower than his own.

5. अतिरहस्यम्, extremely secret.

युष्मत्सु, in you. (That is to say, the persons whom the queen addresses).

यावद्, till.

उपपत्स्यते. comes to happen.

N. B.—He recommends secrecy so that no one there might discover and frustrate his plan.

6. सः, he ; that old man.

सांप्रतम् (युक्तम्), it is well conceived.

अतिप्रीतः, extremely pleased.

He was very much pleased to think of the prospective fortune that might attend the young prince, for whose sake he was taking so much pains.

प्रयातः, went away.

अर्थः, purpose. अयमर्थः, this purpose which I conceived to bring about.

यथाचिन्तितम् (चिन्तितमनतिक्रम्य), in extact consonance with the planning of it ; exactly as it is was conceived.

अनुष्ठितः, (that which is) put into practice.

7. प्रतिदिशम्, in every quarter.

लोकवादः, report ; people's talk.

प्रासर्पत्, spread.

अहो,—an exclamatory interjection.

माहात्म्यम्, exalted position. Here it is used in the sense of something which happens as a test of greatness.

8. मालाप्रहारः. striking with the garland (or necklace).

9. तस्मै जातः, proved to him. Notice the idiom.

न शक्यम्, it is not possible ; it cannot be.

उपधिः (कपटम्), deceipit ; fraud ; trick.

एतत्कर्म, this act ; (the act of causing the death of king Mitravarman).

वक्तुम्, to say.

10. यतः, wherefore.

दाम, garland (or necklace).

स्तनमण्डनमेव, an ornament itself for the breast. (स्तनयोः मण्डनम्).

11. न मृत्युः, not death.

शासनम्, order; command.

अतिवर्तते, would act in violation of; would act contrary to.

12 भस्म, ashes.

13. अथ, then; (*i. e.*, when so much of preliminary work had been done).

महाव्रतिवेषेण, in the disguise of one under the stringent vow (of Kâpâlika).

भिक्षायै प्रविष्टौ, who entered for (begging) alms. Notice the idiom.

दृष्टा, having seen; seeing.

प्रस्नुतस्तनी, one whose breast milked through excess of maternal love.

प्रत्युत्थाय, having welcomed.

When one stands up etc., to receive a respectful guest or the like, it is called प्रत्युत्थान.

हर्षाकुलम्, joy confusing her; confounded with joy.

Excessive joy often confuses people.

भगवन्, your worshipful self. This is the form of address to highly respected persons.

15. अयंमञ्जलिः, I fold my hands in deep respect. Notice the idiom.

अनाथोऽयंजनः, I am helpless. Notice the idiom (lit., this individual is helpless).

अनुगृह्यताम्, may you favour me.

अस्ति ममैकःस्वप्नः, I have a dream. [Notice the double

effect. It may mean either 'I have dreamt a dream,' or suggests 'I have an expectation which is as good as a dream'].

16. स किं etc,—Is it true or false? This is capable of meaning either.

(1) are you prepared to accomplish all that you have promised? or

(2) is it likely that my expectations will be realized?

फलमस्य, the consequence of that; the effect foreshadowed in the dream; or the achievement of my promise).

अद्यैव, this very day; just now.

17. द्रक्ष्यसि, you will see.

यद्येवं, if it were so.

बहु, much; many (times).

भागधेयम्, good fortune.

अस्याः of this (Mañjuvādini).

वः—plural is used in the sense of respect.

18. दास्याः of the maid-servant. (This is used with a sense of humility).

सः, that dream.

सानाथ्यशंसी, foreteller of the fact that she will be blessed with a proper husband.

मद्दर्शनबद्धरागसाध्वसाम्, who was confused with love excited at my sight.

(मम दर्शनम्, मद्दर्शनम्; मद्दर्शनेन बद्धः, मद्दर्शनबद्धः; मद्दर्शनबद्धश्चासौ रागश्च, मद्दर्शनबद्धरागः; मद्दर्शनबद्धरागेण साध्वसा, मद्दर्शनबद्धरागसाध्वसा; ताम्).

प्रणमय्य, making her bow to me.

भूयोऽपि, again ; one more.

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1. हर्षगर्भ, pregnant with pleasure.

बालकपाली, the young Kâpâlika. ।

तत्, that ; *i.e.*, that which you say would give evident signs of accomplishment this very day.

मिथ्या, false.

सोऽयं the boy there. (Notice the idiom. She points to the boy and says so).

युष्मदीयः, who is yours ; who is with you.

2. श्वः, tomorrow.

निरोद्धव्यः (is) to be detained *i.e*, shall be detained.

This sentence explains what the queen had in her mind. She means,—'You say your actions will show fruit this day alone. If, however, it would be otherwise, I shall allow my boy to be no longer with you.' It is thus both a threat and an encouragement.

सस्मितम्, with a smile.

He smiled because he understood what the queen had in her mind.

मञ्जुवादिनी......लीन = absorbed ; लीढ = tasted. So it means with a courage which had tasted the love-stricken eyes of Mañjuvâdinî; that is to say, emboldened by the display of love in the girl's eyes.

मञ्जुवादिन्यः रागः ;...रागेण लीना ;...लीना या दृष्टिः;...तया...' लीढं च तत् धैर्यं च; तेन).

3. एवमस्तु, let it be so.

लब्धभैक्ष्यः (लब्धं भक्ष्यं येन), having obtained the alms.

आकार्य, having called ; beckoned.

निर्गम्य, having gone from that place.

अनुयान्तं, who followed.

शनैः, slowly.

अपृच्छम्, I asked.

अल्पायुः (अल्पम् आयुः यस्य सः), short lived. (He uses this word. because he intends to stab him shortly).

प्रथितः, one who is made well known. प्रथा is fame or celebrity.

6. अपास्तशङ्कः (अपास्ता शङ्का येन), one who has driven away fear ; one who has no fear.

राजास्थानमण्डपे (राजसभामण्डपे)—in the hall forming the audience chamber of the king.

एव here shows how positive he was that he would become king, and thus occupied the very audience chamber in the palace.

7. उपास्यमानः, being attended by.

कुशीलवैः, (गायकैः), by songsters.

उद्यानम् (उपवनम्), the adjoining garden.

तिष्ठ, stay ; wait.

8 जरन्तम्, old man. (जीर्णम्).

आदिश्य, having asked.

प्राकारः (आवरणः) enclosure ; fence-wall.

शून्यमठिका, a small vacant hut. (अल्पो मठो मठिका), मठः also means a cloister or a convent.

9. मात्राः, (परिच्छदादीन्). clothes ; dress. समवतीर्य, having removed.

तद्रक्षणनियुक्तराजपुत्रः (तद्रक्षणे नियुक्तः राजपुत्रः येन), having asked the prince (Bhaskaravarman) to look after those things.

कृतकुशीलववेषलीलः, having adopted the guise and mien of a songster. लीला = mien.

This shows that Vis'ruta was an expert in that art also.

एत्य, having approached.

अन्वरञ्जयम्, pleased ; charmed.

अनु, after.

रञ्जितातपे, (at the time) when the sun's rays grow red, that is just when the sun was about to go down.

11. जनसमाजः (जलसमूहः) assembly of people.

ज्ञानोपयोगिनि—is necessary for the understanding of the people. The idea is, he had to understand what sort of people had assembled there before giving effect to his chief purpose (which as will be seen was to stab Prachandavarman).

संहृत्य, having brought to a close.

12. रुदितम्. (रोदनशब्दानुकरणम्), imitation of wailings.

हस्तचङ्क्रमणम्.) हस्तयोः इतस्ततः प्रसारणम्), to move hands this way and that, or to roll them in an attracting manner.

ऊर्ध्वपादम्—This feat is described as follows: "Having touched the ground with both the palms and having lifted up into the air the legs, the act of turning the head over and over again is called Urdhvapada."

अलातपादम् is thus described, "Having lifted up one leg and contracted the other, to dance cross-wise is Alatapada."

वृश्चिकलङ्घनम्; मकरलङ्घनम्, These ore some of the feats literally known as 'scorpion jump,' 'crocodile jump' etc. The names are suggestive of the nature of the

feats, or, particular postures of the body and making movements.

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1. मत्स्योद्वर्तनम् (मीनविलसितम्), to imitate the movements of fish.

करणानि, feats.

2. आदायादाय—repetition is meant to show that he created confidence.

ताभिः, with those.

छुरिकाः, weapons.

उपाहितवर्मा (संयुक्तदेहः), *i.e.*, taken them on his person.

3. चित्रदुष्कराणि, things which are both wonderful and difficult.

श्येनपातः (lit., a falcon's pouncing), is described as, "Having wheeled round and round in the sky and having gone so high as to be invisible, to alight suddenly, is called Syenapata."

उत्क्रोशपात, the alighting of उत्क्रोश birds.

उत्क्रोश (lit., 'having a very shrill voice') is a bird known also as कुरर. The female of it is said to wail at the height of her voice when separated from the male.

4. चापान्तराले—प्रसारितबाहुद्वयप्रमाणं चाप इत्युच्यते. When the arms are stretched on both sides, the length of the arms from one extremity to the other is called Chápa.

5. प्रत्युरसं, so as to fall in the very chest.

जीव्यात्, may live ! वर्षशतम्, a hundred years.

N. B. 1.—Vis'ruta has now stabbed Prachandavarman and wants to throw the blame on Vasantabhánu (the king of Asmaka). So he makes that exclamation

apparently to hint to the persons assembled, that he is some treacherous employee of the king of Asmaka, who had brought under his control the vast territories of Mitravarman's brother (Anantavarman).

N. B. 2.—The situation then was this: (1) Mitravarman had been killed, and nobody knew the real cause of his death, while all believed that his sinful proposals to the chaste queen Vasundhara proved mortal to him. (2) There being no heir to the kingdom, Prachandavarman was asked to marry Mitravarman's (Mitravarman's brother's) daughter and be the ruler of the kingdom. That daughter was the only apparent heir to Mitravarman, for, her brother (Bhaskaravarman) was supposed to have been devoured by a tiger. (3) Prachandavarman was stabbed by Vis'ruta who had disguised himself as a singer etc., and while no one knew by whom he was killed, all were led to believe by the above exclamation that the assassin was an employee of the king of Asmaka. They believed in it all the more easily, for by that time the ambitious schemes of the king of Asmaka had become widely known. All were under the impression that the king of Asmaka who strove so cunningly to bring the vast territories of Anantavarman under his control, would not let go a kingdom which has been left without a ruler. (4) The marriage of Prachandavarman with Mañjuvadini had now become an impossibility, they were ever afraid that they would have to bear the yoke of the rule of the king of Asmaka,—an ambitious but not a virtuous ruler.

So they are ready to welcome Bhaskaravarman to be their king.

6. मद्गात्रम्, my body.

उत्कर्तुम्, to cut off.

व्यत्तासिः, one who got his sword ready.

चारभट, (चारश्चासौ भटश्च), a soldier who was also used as a messenger.

पीवरांसः (मांसलस्कन्धः) of high or bulky shoulders.

7. आक्रम्य, having occupied,

विचेतीकुर्वन्, rendering him unconscious.

आकुलं, who were distressed.

8. लोकं, people.

उच्चक्षुर्कुर्वन्, making them lift their eyes.

द्विपुरुषोच्छ्रितम्, which was twice the height of man.

अत्यलङ्घयम्, jumped over.

9. अवप्लुत्य, having jumped down (उड्डीय).

अनुपातिनाम्, to the pursuers.

The idea is no sooner had he said that his pursuers would track him out than Nâlijangha began to destroy the foot-prints with sand.

10. ब्रुवाण एव—this gives here the sense of 'I had hardly said thus when he did so and so.'

N. B.—ब्रुव and ब्रुवाण are often used at the ends of compounds in the sense 'professing or pretending to be' *i.e.*, calling oneself by a name to which he has no pretention. *E.g.*, वैद्यब्रुवः, one who professes to be a doctor; a quack. ब्राह्मणब्रुवः, one who professes to be a Brahman; etc.

नाली, etc. (नालीजङ्घेन समीकृतं सैकतं ; न स्पृष्टः पदन्यासः ; नाली...सैकते अस्पृष्ट...सः ; यस्याम्) समीकृत, to make it level, *i.e.*, to destroy the impressions of foot. सैकतम् (neuter) (=सिकतामयम्), that which is covered with sand *i,e*, the path on which there was sand ; अस्पृष्टः, not touched ; *i.e.*, the impressions were so completely destroyed so as to look that no foot had touched the path ; पदन्यासः (चरणपातः) the placing of the foot on the ground.

तमालवीथ्या (तमालपङ्क्त्या), the 'path' on both sides of which there were तमाल trees ; (the line of Tamāla trees).

N.B.—It should be noticed that outside the compound wall there was something like a stream on both sides of which there were Tamāla trees. In olden days, treasure was always kept in the king's palace, and for the protection of it and also for the protection of the king's own body, there used to be 'fortification' all round the palace. 'Fortifications' were of various kinds ; (1) Desert fort ; they used to build a palace in the midst of a desert, so that the enemy could not have easy access to it. (2) Mound fort,—there used to be mounds on all sides of the palace. They were a great protection. (3) Water fort,—if possible, they used to have water on all sides. (4) Tree fort,—there used to be big trees which would completely hide the palace from view. (5) Army fort,—army used to be kept to protect the palace on all sides. (6) Hill fort—palaces would often be built on hills, which were inaccessible to the enemy.

There used to be one or more of these contrivances. Apparently, the palace in the present case was surrounded by a stream or some such thing ; though they would

contrive that it would contain water when necessary. On both sides of that 'stream' (though obviously either it did not contain water at all or it was not quite full) there were Tamāla trees.

11. अनुप्राकारं, surrounding the compound wall.

प्राचा, by the eastern (side) *i.e.*, eastwards.

प्रतिप्रधावितः,—that is to say, he was flying to escape being caught by the pursuers.

पुनः, next.

अवाचा, southwards अवाक् (south).

उषितेष्टकचितत्वात् (उषिताश्च ताः इष्टकाश्च ; ताभिः चितम्; तस्य भावः,—उ......त्वं ; तस्मात्),—उषित, collected ; इष्टका, brick चित, paved ;—that is to say, it was paved by a collection of bricks.

That is to say, he was then flying on the brick pavement and so he was not afraid of being pursued by a tracking of foot-prints.

12. अलक्ष्यपातेन—that is to say, it could not be seen where his feet had touched the ground. पात here means चरणपात,

प्रद्रुत्य, having run away with great speed.

लङ्घितप्राकारवप्रवलयः (लङ्घितः प्राकारवप्रवलयः येन) लङ्घित, that were skipped over; प्राकारः, or fortification; वप्रः (or वप्रं rampart; वलयः (or वलयं) circle ;—that is to say, skipping over the ramparts of the fortifications which were encircling on all sides.

13. तूर्णम्, speedily.

प्रविश्य, having entered. (Notice the locative which precedes).

प्रतिमुक्तपूर्ववेषः, having removed the former garb (*i.e.*, garb-of a dancer etc.).

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1. सह कुमारेण *i.e.*, कुमारेण सह, along with the prince.

मत्कर्म, my deed *i.e.*, stabbing Prachandavarman.

तुमुल, excited, confused.

राजद्वार, the palace door.

दुःखलब्धवर्त्मा (दुःखेन लब्धं वर्त्म येन), having obtained the passage with great difficulty.

2. प्रागेव, even before that; already.

दुर्गागृहे, in the temple of goddess Durgà.

प्रतिमाधिष्ठान एव, in the very place where the image was situated.

3. भग्नपार्श्वस्थैर्य, a side (wall) the soundness of which is gone; an unsound side (wall).

स्थूलप्रस्तर, a heavy stone; a bulky stone.

स्थगित, covered.

बाह्यद्वार, the external opening.

4. बिलम्, a hole.

5. अथ, then; when so much had been done.

गलति, having passed (locative absolute).

वर्षवर, a eunuch; (a servant who was a) eunuch.

महार्ह, extremely costly; suited to the great.

रत्नभूषणम्, ornament of gems.

पट्टनिवसनम्, silk cloth;

(The idea is: having dressed ourselves in rich orna-

ments and clothes brought to us by a eunuch sent by the queen).

6. तद्बिलम्, that hole which he himself had dug; तूष्णीम्, quiet.

अतिष्ठाव, stayed; remained.

पूर्वेद्युः, the previous day. That is to say, on the very day on which the event had happened.

N.B.—It may be noticed that two-thirds of the night belongs to the previous day and the remaining portion to the next. There are other distinctions too, but this may be taken to be the mean one. So उत्तरेद्युः here refers to the latter part of that very night marking the commencement of the next day.

7. यथार्हं, as it was suitable.

अग्निसंस्कारम् cremation in fire.

मालवाय, to that Prachandavarman.

अश्मकेन्द्रोपधिकृतां, that which was done by a plot of the king of Asmaka. It may be noticed that having murdered Prachandavarman, Vis'ruta had exclaimed aloud "May Vasantabhānu live for a thousand years."

चण्डवर्मणे, to Chandavarman, who was the elder brother of Prachandavarman.

संदिश्य, having sent word to.

प्रत्युषस्येव, at the very dawn of the day.

9. पूर्वसंकेतित, with whom there was a *former* agreement (that they should keep the dream confidential).

पौरामात्यसामन्तवृद्धैः (पौराश्च अमात्याश्च सामन्ताश्च वृद्धाश्च), (Compare p. 21, ll. 12-13). That is, accompanied by

the citizens, ministers, feudatories and senior members. All these are brought there so that they may themselves see what goes on, for, they have to accept the young prince as their king without dispute.

अभ्येत्य, having arrived there.

भगवतीं, the goddess.

10. अर्चयित्वा, having worshipped.

सर्वजनप्रत्यक्षं, in the presence of all, i e., in the presence of all those who had accompanied the queen there.

परीक्षितकुक्षिवैजन्यं......विधाय, having caused a thorough examination that there was no one inside the temple.

कुक्षि, stomach ; hence, interior.

तद्भवनम्, that building, *i.e.*, temple.

विधाय, having made.

दत्तदृष्टिः, with a fixed eye.

तद्दत्तदृष्टिः. is another reading. It means, with eyes fixed on that (temple).

सह जनेन, along with those people who had followed her.

That is to say, the queen and all those who followed her there fixed their eyes on the temple.

स्थित्वा, having stood. (The root is स्था, to stand).

पटीयांसं, very loud. (Comparative of पटुः).

पटहशब्दं (दुन्दुभिध्वनिम्), beating of drums.

अकारयत्, caused to be made.

Evidently, this was a former arrangement, though the details were not mentioned before. This fact is plain from the expression दत्तसंज्ञ in the next line.

12. अणुतर, in a comparatively low manner.

[That is to say, the sound was audible feebly inside the hole.]

Contrast this with पटीयांसं above. Though the beating of the drums was very loud, yet they were feebly audible within the closed hole.

रन्ध्र (masc.) hole (=बिलम्).

तेन नादेन, by that sound.

दत्तसंज्ञः (दत्ता संज्ञा यस्य सः), one to whom the singal was given.

That is to say, the beating of the drums was a signal for him to come out in the manner arranged.

शिरसा, by the head.

उत्क्षिप्य, having lifted up.

13. सप्रतिमम् along with the image (of the goddess).

लोहपादपीठम्, the metallic pedestal.

मांसलपुरुषप्रयत्नदुश्चलं, which could hardly be lifted even with the efforts of a strong man (*i.e.*, it was so very heavy).

उभयकरविधृतम्, having held it on one side by both the hands.

14. एकपार्श्वम्, one side.

Another reading is उभयकरविधृतैकपार्श्वम्, having applied both hands to one side of it.

एकतः, towards one side.

निवेश्य having placed it.

The description is excellent. He lifts the pedestal (along with the image) up, by supporting it on his head, applies both hands to one side of it, and makes the whole thing rest slanting (on the wall) on the other side.

निरगमम्, I came out; (*i.e.*, from out of the opening which was thus made).

निरगमयम्, caused him to come out (*i. e*, took him out of the same opening).

कुमारम् that boy (prince).

That is, he first came out and then took the boy out.

15. अथ, then ; (*i.e.*, when the business of coming out was over).

यथापूर्वम्, as before (so that no one might discover the hole etc., and thus detect the trick).

अर्पयित्वा, having placed (the image),

दुर्गाम्, *i.e.*, the image of Durgà.

उद्घाटितकपाटः (उद्घाटितः कपाटः येन सः), having opened the door.

The door was shut hitherto so that his action inside the temple could not be detected.

एकतो निवेश्य, resting (the whole thing) on one side.

प्रत्यक्षीभूय, becoming visible to all.

16. प्रत्ययहृष्टदृष्टि, whose eyes indicate satisfaction at the belief.

स्पष्ट, which was visible.

रोमाञ्च, horripilation.

I e., hair standing on end. This is described to happen under extreme wonder, anger, and the like emotions.

रूढविस्मयं, whose surprise had increased.

प्रणिपतन्तीः, who were making obeisance.

17. अभ्यधाम्, I spoke to them.

मन्मुखेन, through me.

आज्ञापयति, commands.

राजसूनुः, (राज्ञः सूनुः) king's son ; prince.

आपन्नः, who had fallen into distress.

सकृपया, one who is filled with mercy.
मया (*i.e.*, goddess).

The idea is, I was moved at his distressed condition, and taking pity on him I protected him by screening him from his enemies.

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1. शार्दूलरूपेण, in the form of a tiger, (tigress). *Cf.* p. 22, ll. 2-3.

तिरस्कृत्य, having screened (for the purpose of protection). *Cf.* p. 22, l. 3.

वः, to you.

(There was his mother, the citizens, the ministers the feudatories, and several senior members. It refers to all).

मत्प्रभृति, henceforward.

2. मत्पुत्रतया, (मम पुत्रम् ; तस्य भावः मत्पुत्रता, तया) since he is my son; he being my son (*i.e.*, one protected by me).

मन्दमातृपक्षम्—मन्दः should here be taken to mean, indifferent. Hence the compound words means, one who is indifferent to his mother's party, (*i.e.*, one who has nothing to do with his mother's party in the state).

N. B.—This he said as a precaution against any future trouble. Those who were opposed to his mother in the state might cause disturbance, and the party strife may still be rife. Thus this is calculated to silence the party hostile to his mother.

परिगृह्णन्तु may you accept.

अपि च, moreover; in addition to all this.

3. दुर्घट, which are very hard to bring out; कूट, deception, fraud; कोटि tens of millions; घटना, the act of bringing about; पाटव (पटुत्व) capability; प्रकट, unconcealed; शाठ्य, the quality of doing injury secretly; निष्ठुर, harsh; अश्मक, the ruler of Asmaka; घट, a pot; घट्टना, shaking: आत्मा, person. [The idea is: know me to be the person who would shake the king of Asmaka, who is as mean as an earthen pot in my eye, and is capable of bringing about etc.]

मां, me (*i.e.*, goddess).

4. मन्यध्वं, you all understand.
रक्षितारम् the protectress.
रक्षानिर्वेशः, return for protection. निर्वेशः = wages

5. सुभ्रूः, one having beautiful eyebrows.
अभ्यनुज्ञाता, has been permitted (*i.e*, promised).
मह्यम्, to me (*i.e.*, Vis'ruta).

6. भाग्यवान्, fortunate (भाग्यम्; fortune).
भोजवंश—*Cf.* p. 2. l. 2.
आर्यादत्त, the favour of the noble goddess.
नाथः, king.
अप्रीयन्त, became extremely pleased.

7. प्रकृतयः, the subjects, the officers, and the allies etc. Notice the use here.

वाचामगोचराम्, which cannot be expressed in words; which was past description by words.

हर्षावस्थाम्, the state or condition of being pleased.
अस्पृशत्, touched; *i.e.*, she was in a state of ecstacy,

8. श्वश्रू, mother-in-law.

तदहरेव, that very day.

यथावद्, in due manner; according to the ceremony.

पाणिपल्लवम्, hands resembling tender leaves of a tree.

9. उपगतायां, came; arrived.

यामिन्याम् (loc.), the night.

प्रत्यपूरयम्, filled it up.

[That is to say, when the night came, I completely filled up the hole.]

अलब्धरन्ध्रः, without getting a clue to this.

10. नष्टमुष्टिचिन्तादिकथनैः i.e, नष्टकथनैः by my being able to tell about things which had been lost. मुष्टिकथनैः by my being able to tell what things were contained in the clenched hand. चिन्ताकथनैः, by my being able to tell what was passing in other's minds.

[The idea is, he was an expert in all those things. Now when people used to come to test his divine nature by several means and were satisfied to find that the tests proved satisfactory, it was confirmed in their belief that he was indeed of divine origin.]

अभ्युपायान्तरप्रयुक्तैः—अभ्युपायः, a means or expedient.

The idea is this: people wanted to test if he was really a person of divine origin. So they employed these several means and were satisfied with the result of the test.

11. दिव्यांशताम्—दिव्य, relating to the gods; अंश, (masc.) a portion;—that is to say, having something of divinity in him.

समर्थयमानाः, those who began to affirm, (*i.e.*, they began to affirm).

That is to say, having tested me in those ways, they began to affirm that I was certainly a man of divine origin.

मदाज्ञा, my command.

12. न अत्यवर्तत, did not disobey; followed.

राजपुत्रस्य, of that prince (*i.e.*, Bhâskaravarman)

आर्यापुत्रः (आर्यायाः पुत्रः), the son of आर्या, (*i.e.*, the noble deity).

प्रभावहेतुः, (प्रभावस्य हेतुः), that which was conducive to प्रभाव, dignity; majesty. (प्रभाव,—masc.)

That is to say, his renown to have been the favoured son of the goddess added to his royal dignity.

प्रसिद्धिरासीत्, it became well known.

13. गुणवत्यहनि, on an auspicious day.

भद्राकृतं, who has had the auspicious ceremony of shaving.

उपानय्य, having performed the Upanayana ceremony.

राजकार्याणि (राज्ञः कार्याणि) the duties of the king; (*i.e.*, the functions of a ruler).

14. अन्वतिष्ठम् *i.e.*, I assumed; I discharged.

N. B. 1.—The idea is this: the king was very young and arrangements were made for his education and particular education in politics. The reins of the government were assumed by Vis'ruta himself.

N. B. 2.—What follows should be carefully understood especially as it is an excellent though brief description of statecraft.

अचिन्तयम्, I considered ; I reflected within myself.

राज्यम्, state ; kingdom.

नाम, indeclinable : It may mean either 'called, or named' or 'verily' or 'for sooth.'

शक्तित्रयायत्तम् (शक्तित्रयाधीनम्), depends upon three forces ; is kept in eqnilibrium by the three forces.

15. शक्तयश्च,—शक्तयः, forces (*i.e.*, kingly powers).

This use of च is frequent in Sanskrit. It is sometimes called वाक्यालङ्कार or a picturesque way of joining two sentences. च here means, 'referred to' ; hence शक्तयश्च means, 'the Saktis or forces (*i.e.*, kingly powers) referred to are.'

मन्त्रप्रभावोत्साहाः—मन्त्रम् is counsel.

प्रभावः governing capacity. उत्साहः, enthusiasm.

(मन्त्रं च प्रभावश्च उत्साहश्च)

परस्परानुगृहीताः (अन्योन्यकृतसहायाः) one being favoured by the other. That is to say, these three qualities should be mutually dependent ; in other words, each should supplement the other.

16. कृत्येषु (कार्येषु), in actions.

क्रमन्ते, (क्रम्, 4th conj. Ubhayapad.) developed or increased to have full scope ; are at home.

N B—He explains what part each of these forces play :

विनिश्चयः, right determination.

अर्थानाम्, of purposes.

17. प्रारम्भः, beginning.

निर्वहणम्, carrying through.

Mantra or counsel is necessary to take a proper determination to do a thing, ability is necessary to begin

to do a thing, and enthusiasm to bring it to a successful close. If there is Mantra alone, there is only the determination and neither beginning nor successful ending of a thing. If there is mere ability, a thing might be begun but there being no right determination to finish it properly, it may end in blunders, or since enthusiasm is wanting, it may not end at all. If there is only enthusiasm, there can be neither determination to do a thing nor beginning to do it.

N. B.—He further analyses these very elements.

पञ्चाङ्गमन्त्रमूलः—The five kinds of counsel are the roots of the tree of politics. They are "Consideration of the help, means of accomplishing the task, circumstances of time and place, warding off of dangers, and successful termination of the task begun, are the five kinds of deliberation or counsel."

18. द्विरूपप्रभावः. governing capacity which manifests itself in two forms,—sufficient number of men and abundance of money. These form the स्कन्ध or 'branches' of that tree of politics.

Obviously उत्साह minifests itself in four forms.

विटपः, a small branch.

मन्त्र
- (1) Consideration of help.
- (2) Means of accomplishment.
- (3) Circumstances of time and place.
- (4) Warding off of dangers.
- (5) Successful termination of the task.

प्राव
- (1) Sufficient number of men.
- (2) Abundance of money.

N. B.—It must be noted that he calls Mantra (counsel) the root. Hence it is the most essential, and on it the

other two should depend. Prabhâva he calls the trunk, and hence it should be midway between Mantra and Utsâha (enthusiasm).

द्विसप्ततिप्रकृतयः ; subjects which are divided into 72 classes. They are the leaves of that tree.

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षड्गुणकिसलयः, the tender leaves of that tree are the six Gunas, namely, the three powers and the three kinds of accomplishment.

शक्तिसिद्धिपुष्पफलः, the three kinds of Saktis are the flowers and the three kinds of Siddhis or accomplishments, the fruits.

नयवनस्पतिः, the lordly tree of politics.

[It may be noted that these various things are compared to the various parts of a tree.]

2. नेतुः, to a politician.

उपकरोति, becomes serviceable.

अनेकाधिकरणत्वात्, (अनेकप्रकारत्वात्) as it has various departments or sections (organs = करण).

असाहाय्येन by one who is unaided.

3. दुरुपजीव्यः, is hard to depend upon.

5. अभिजनत्वात्, as he belongs to a noble family (of Kosala.)

कुमारमातृपक्षः, is a partizan of the mother of the young king (because he has served the Kosala rulers).

मन्त्रिगुणैश्च युक्तः, he is also full of the accomplishments that are necessary to a minister.

तन्मतिं, his opinion ; his counsel.

अवमत्या, having disregarded.

ध्वस्तः, is lost ; is gone ; has brought ruin upon himself.

5. पेशलम् (सुन्दरम), good ; excellent.

6. मायापुरुष:, this agent of Mâyá or goddess ; (or some man in disguise). (माया=lit., something not really existing).

7. भुजङ्गेन (सर्पेण), by the snake.

8. परिगृहीत:, has been caught.

उद्गीर्येत, can he be left out from the grasp of the mouth or.

ग्रस्येत, (is it likely) that he will be swallowed up ?

9. तदस्मि बोध्य:, I am to be informed of that.

10. मुहु:, over and over again.

उपास्य, (सेवित्वा,) having served him.

प्राभृतै: (उपायनै:), with presents.

11. संवाह्य, pressing (hand and feet).

अतिविस्रम्भदत्तकर्णं, who gave me attention (*i.e.*, who listened to me) with extreme confidence.

12. स:, that Aryaketu.

भद्र, this is a form of address.

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1. अभिजनस्य शुद्धि:—purity of birth.

दर्शनमसाधारणम् an appearance which cannot be generally found in others.

बुद्धिनैपुण्यम्, sharpness of intellect.

2. अतिमानुषम् (मानुषमतिक्रम्य) प्राणबलम्, energy and strength which are more than human.

अपरिमाणमौदार्यम्, a liberality which knows no bounds,

अत्याश्चर्यमस्त्रकौशलम्, skill in (the use of) weapons which is extremely wonderful.

3. अनल्पं शिल्पज्ञानम्, a knowledge of mechanical arts, which is of no ordinary nature.

अनुग्रहार्द्रचेतः, a mind which is always wet with (a sense of) doing favour to others.

तेजश्चाप्यपरविषह्यम्. a brilliance too, which cannot be displayed by others.

4. अभ्यमित्रीणम्, valiantness.

संनिपातिनः, which have joined together.

5. अन्यत्र, in others.

एकैकशोऽपि, even singly.

द्विषताम्, of the enemies.

चिरविलवद्रुमः (विषवृक्षः), he who is a poison tree (to the enemies).

6. चन्दनतरुः, a sandal-wood tree.

प्रह्वानाम् (अनुरागवताम्), to those who are attached to him. [The idea is, he is a tree of poison to those who oppose him and a sandal-wood tree to those who are attached to him; that is to say, he destroys the enemies and confers happiness on his friends.]

नीतिज्ञम्मन्यम्, who considers himself well-versed in political knowledge. Notice 'मन्य' here.

7. पित्र्ये पदे, on the ancestral seat.

उपाधिभिः, means; contrivances.

8. विशोध्य, having tested him.

9. मतिसहायम्, a co-adjutor in counsel.

अकरवम्, I made. Compare Manu.

सचिवान् सप्त चाष्टौ वा कुर्वीत सुपरीक्षितान् ।

"Ministers, seven or eight, should be appointed, who are well *tested*" (VII. 54).

तत्सखः, assisted by him. Notice how सखिन् at the end of a compound becomes सख.

सत्यशौचयुक्तान्, who were possessed of honesty and purity of conduct.

10. विविधव्यञ्जनान्, various equipments.

गूढपुरुषान्, secret emissaries.

उदपादयन्, appointed; engaged.

11. लुब्धसमृद्धम्, which was full of the covetous.

अत्युत्सिक्तम्, which was grown intolerably insolent.

अविधेयप्रायम्, which had grown intolerably defiant. Notice प्राय in the sense of extreme nature.

अलुब्धता, non-covetousness.

अभिख्यापयन्, declaring. (That is, bringing it to that condition.

12. धार्मिकत्वम्, the quality of being virtuous.

उत्पादयन्, having created.

नास्तिकान्, unbelievers.

13. कण्टकान्, those who were the enemies of the state.

विशोधयन्, clearing them of. (That is, clearing the realm of them).

अमित्रोपधीः, the plots of the enemies.

उपघ्नन्, destroying.

चातुर्वर्ण्यं, people belonging to the four main castes.

(*N. B.*—As the other castes are derived from the four main castes, they are also included, by synecdoche, in the four castes themselves. So it means the whole society).

14. स्वधर्मकर्मसु, in their respective duties and professions.

समाहरेयम्, I collected and stored up.

अर्थात्, by wealth.

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1. अर्थमूलाः, having money at the bottom.

दौर्बल्यात् पापिष्ठम्, worse than weakness.

आकलय्य, having kept in view.

योगान् (विविधोपायान्), various expedients to secure the desired end.

[The various meanings of योग are,—joining; relevancy to acquire by means of action what is not obtained; the strong condition of the body; employing; expedient to an achievement; medicine; preparing; wealth; striking after having created confidence; contemplation; propriety; and grammatical connection.]

TRANSLATION.

N.B.—The figures enclosed within square brackets refer to the corresponding lines in the text.

Page 1.

[1—3.] Then he too narrated (as follows) :

" O lord, when I also, was wandering in the forests of the Vindhya mountains, some boy (who was unknown to me) and was evidently less than eight years old, and who, (though) incapable of enduring distress, was being tormented by hunger and thirst, was seen by me close to a certain well. [3—7.] He cried, fear choking his voice, " Noble and worthy sir, may it please you to render me, who am in distress, (some) help. An old man who had been my only support has fallen into this well in trying to draw (some) water to quench my life-consuming thirst and I am not able to lift him up."

[7—11.] Then I went near, drew the old man to the top by (means of) some creeper-plant, and restored that (almost expiring) boy to the condition of (normal) life with (some) water drawn (from the well) by means of a bamboo pipe and with five or six fruits knocked down by stones from the top of a Lakucha tree which was so tall that an arrow discharged could scarcely reach its top. (Then) I reclined under the (shade of a) tree, and asked the old man (thus) : " Venerable sir, who is this boy ? who are you yourself ? and how did this calamity befall ? "

Page 2.

[1—2.] Tears (came to his eyes) and with a faltering voice he spoke thus: "May you listen, worthy sir. There is a country known as Vidarbha. [2—3.] There was there a king of the name of Punyavarman, who was an ornament to the line of Bhoja; who (looked) as (if he were) an embodiment of a ray of *Dharma*; who was extremely mighty, habitually given to truth-speaking, and liberal; who was well educated; [3—5] and would wield the sceptre of punishment on the subjects; who was beloved of his dependents; who had acquired (extensive) fame and was (of a) lofty (demeanour); who could habitually show manliness both in body and in intellect; who would follow the institutes of sacred law (Sástras) as the authority; who would undertake (only) such acts as could easily be accomplished, (or could be accomplished by his own self) were liked by the people (or would conduce to the welfare of the people), and were enduring, (or were allowed by the sacred ordinances); [5—7] who would honour the learned, promote the interests of the dependents (or servants), elevate the relatives, and vanquish the foes; who would turn a deaf ear to vain incoherent talk; [7—9] who would never have his desire towards merits quenched; who had dived deep into the arts, and would very closely adhere to the sacred ordinances and the science of polity; who would reward more abundantly though the merits of one were (comparatively) very little; who would inspect even to the minutest detail his treasury and the riding animals;

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[1—4] who would with all effort test all the responsible officers of the state, and encourage those who had finished the work assigned to them, by suitable gifts and honour; who would ward off calamities, both divine and human, forthwith; who was an expert in the employment of the six means of statecraft; who was guiding (men of all) the four castes ('Varnas') according to the path pointed out by Manu; and who was (for these reasons) spoken well of (by all). [4—5.] He reached the limit of man's age on account of his meritorious acts, but to the great misfortune of the subjects (that was to follow) numbered himself among the immortal gods, (that is, died).

[5—7.] One Anantavarman by name, who matched him in brilliance, succeeded him and began to rule over the territories. Though he was full of all other merits yet unfortunately he was very little versed in the science of polity. [7—9.] Once the oldest of all the ministers, Vasurakshita by name, who was highly respected by his father, and whose talk was full of mature experience, spoke to him in private (thus): [9—12] 'My young lord, every one of the personal merits, noble descent and so forth, appears with no deficiency whatever in your Majesty. Your intellect too which is keen by nature and has extensively been employed in all the arts, dancing, music, etc., as also in painting, and in literary works, surpasses (that of) all the rest. [12—13.] Nevertheless, that intellect has not had its refinement in respect of the various branches of political science, and does not shine

well like (that) class (of material called), gold, which has not received its refinement in fire. A ruler of a kingdom, who lacks sense,

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[1—4.] notwithstanding his very lofty position, cannot indeed wake himself up though he is being overpowered by his enemies. Nor is he able to discriminate between the end and the means and conduct himself properly. And without conducting himself as he should, he meets with obstacles in (all) his acts, and is looked down upon by his own people as well as by his enemies. Nor can a command of (a king) who is low in their estimate, be capable of securing the Yoga ('acquisition of what is wanted') and Kshema ('preserving of what is earned') of the subjects. [4—9.] The subjects too having violated his commands would talk in an unrestrained manner, conduct themselves in an unrestrained way, and confuse all order. The people too who have no restraint (of their conduct) would make their master, and themselves too, suffer a fall both in this world and in the next. Surely, the course of the world lies peacefully through the path illuminated by the sacred ordinance ('Agamas'). What is known as S'âstra is a heavenly sight in (respect of) facts, past, present, and future, whether discontinuous or even long separated, and the power of which is unobstructed. [9—13.] A man who has not got that, though he has eyes long and broad is certainly a blind creature on account of his deficiency in the matter of political sciences. Therefore, having given up attachment to other (sorts of) knowledge, master the

science of polity which is your family learning. And by practising the teachings of that (science), attain the consummation of royal powers, and with your unobstructed commands, govern long, the earth, girdled by the sea.'

" Having listened to this [1] he said, 'Your venerable

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self advises me justly : so shall it be done (by me), and went to the harem. [2—8.] Having heard that talk which was by the bye reported by the king before his youthful and beloved ladies, one, by name Vihârabhadra, who was sitting close by ; who was dexterous in following the will of the king ; who was well known for the (royal) favour ; who was never unaccustomed to singing, dancing, music, etc. ; who was ever addicted to the (society of) dissolute women ; who was smart ; whose speech was unrestrained ; who was clever in various sarcasms ; who was always ready to discover the vulnerable points of others ; who would ridicule (others) ; who would take pleasure in reviling ; who was proficient in tale-bearing ; who would exact bribes even from the ministerial circle ; who was a master of all bad counsels ; who was a sailor to (pilot the ship of) the science of amour ; and who was the (king's) servant ever since he was young ; smiled and respectfully addressed the king : [8—15.] ' My liege, if some one by the favour of fortune becomes the possessor of wealth, the cheats trouble him with all sorts of inducements, and secure their own interests. It is indeed so. Some excite a desire in him by (talking of various) forms of excessive prosperity which (they say) are to be obtained in another world, have

him shave his head, engirdle him with strings of Darbha grass, cover him with skin, besmear him with butter, make him sleep without food, and thus get possession of all his wealth. There are others more terrible than them, and those unbelievers (who speak inconsistently) make him neglect *even his children, wife, body, and life. If any one, of a* clever sort, would not consent to abandon what he is in possession of for that delusive mirage, (there are still) some others who will surround him and say :

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[1—4.] " 'Though (it is) a single Kakini*, we will make (out of it) one lakh of Kârshapanas; we will make anybody kill all his enemies even without weapons; and we will make him even an emperor who, though (he is) a mortal unattended, would conduct himself in the path shown by us.'

[4—10.] " ' Suppose he would then turn to them and say, 'What is that path ?' They would say in reply: 'Well, there are four kinds of learning that are suited to a king, and they are, the three Vedas, the science of Intelligence ('Vârta'), metaphysics, and the science of polity. Of these (four), the first three, (namely), the three Vedas, the science of Intelligence, and metaphysics are very vast, and are slow to (yield) fruit, and let them alone for the time

*Kakini = 20 cowries.

The idea is that if a king cannot be persuaded to believe in spiritual matters, then they begin to tempt him with pecuniary, political, and international advantages.

being; study the science of polity first. Now, this (science) has been condensed by the venerable teacher Vishnugupta (Chanakya) into six thousand stanzas for (providing a course of study) to Maurya (Chandragupta). This work, which is thus (condensed), if studied and well practised, is capable of (leading one to realize) all the results as described.'

[10—12.] "(We shall grant that) he says 'Let it be so' and studies, and also listens (to an exposition thereof). In this (study) alone, he grows old. That science however follows closely all (other) sciences, and cannot be mastered to a degree of perfection, without having understood the entire literature (of the language).

[12—16.] "Let us grant that it will be mastered in (due course of) time long or short. At the very outest even wife and children become (objects of) distrust to him who has mastered that science. Even for the purposes of his own stomach he has to determine, 'so much of rice can be prepared out of so much of (raw) rice, and so much of firewood is sufficient to boil so much of rice' and thus supply (those things) with measurement and weight.

[16—19.] "When he has risen (from his bed) and has hardly washed his face, the king has to listen, during the first one-eighth part of the day, to an account of the details of the entire income and expenditure making himself familiar with (every) fistful or even half-fistful. Without minding him who continues to listen (to that account), those "cheats at dice" ('Akshadhurtas') steal twice (as much as it comes

to his knowledge), making it, out of their own

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[1—2.] intelligence, look that though the ways of stealing mentioned by Chânakya are forty, they can be made a thousand if one would care. [2—5.] During the second (eighth part of the day-time) he has to live a life of torture, his ear aching at the angry cries of the subjects who dispute with each other. Even there the judicial officer and the rest (constituting the court)* determine at their pleasure the success or failure (of the litigant parties), and secure the sin and obloquy for their lord, and wealth for themselves. [5—13.] During the third part (of daytime) he gets some leisure to bathe and eat. And when he has eaten his meal, so long as the food remains undigested, the fear of (a possibility of) his having been poisoned does not at all leave him. During the fourth, he stands with his hand stretched to receive gold. During the fifth he endures excessive fatigue in deliberating over the counsels (of state). Even there the ministers take the attitude of arbitrators, and having united together, all of them or two and two, pervert, as it suits them, the defects and merits, the statements of messengers and spies, the possibility and impossibility (of actions), and the place, time, business, and circumstances, and thus earn a subsistence in the circle of (the king's) own (people), (his) enemies, and (his) friends. They secretly rouse the anger internally, and appearing openly as if they would appease it, take their helpless master at a disadvantage.

*See notes for the constitution of the courts.

[13—17.] During the sixth, he might have recourse to sportive pleasures or even state counsels. So much of interval as consists of three and three fourths Nâdikas* he will have indeed for sportive pleasures ! During the seventh, there is the tiresome task of inspecting the four divisions of the army. During the eighth there is the tiresome work of deliberating over the strength (of the army) in company with the commander-in-chief.

" 'Then having again offered the evening prayer, he should, during the first part of the night, meet the secret employees. Through them, the most cruel

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[1—5.] emissaries who would kill with weapons, fire, and poison are to be engaged. During the second (part of the night), he has to begin, after the meal, the study of his own branch of the Veda as if he were a 'Srotriya' (a Brahman learned in the Vedas). During the third part (of the night) he goes to bed to the accompaniment of blowing horns, and lies down indeed during the fourth and fifth parts of the night. How can soothing sleep fall on that miserable being whose mind is perturbed with the fatigue of incessant thoughts ? Again during the sixth there begins an intelligent study of the sciences next day.. [5—8]. During the seventh, counsel should be taken and messengers despatched. And what are (they) that go by the name of messengers ?

*Another reading *sa duhyatám kálah etc.* In that case the translation is. 'A curse of being burnt on that interval for sportive pleasures which consists of three and three-fourths Nadikas !'

A Nadika=24 minutes.

—They always wander (from place to place) multiplying, by trade the wealth they get by speaking agreeably to both parties, in a contemplation of the work (to be conducted) through the places where there is no trouble of paying the duty, and creating business with great trouble though there is actually none.

[8—16] "During the eighth, the Purohita ('priest') and others appear before him and say: 'A bad dream is dreamt to-day; the planets occupy inauspicious mansions: the auguries too forebode evil; let propitiatory rites be performed. Let every article to be used for making the burnt offerings ('Homa') be of gold itself. If it were so, the rite (performed) becomes capable of bringing good results. These Brahmanas resemble Brahma ('Creator') (in point of merits). If the rite of pronouncing Svasti, ('Svastivāchana') is performed by these, it becomes superiorly auspicious. And these persons endure difficulty and poverty, have many children, perform sacrificial rites, and have the Brahmanic power, and still they have not as yet accepted any gift. And that which is given to them leads one to heaven, increases the longevity of life, and destroys what is adverse.' So, they make him give bountifully, and through them they themselves swallow (the materials of gifts) secretly,

[16—17.] "Let alone the emperorship to a king who is thus well-versed in the science of polity and spends day and night without knowing even an iota of pleasure, with extreme weariness, and with excessive torture; even the circle of (kings immediately concerned with) him becomes.

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[1—6.] impossible to manage. For whoever is reputed to know sciences gives, whatever he respects, and whatever agreeable words he speaks, all that (would be construed as meant) for beguiling; and thus would not be relied upon. Want of confidence is the birthplace of poverty. When the course of the world cannot go on, without policy, that comes in readily through worldly (matters) alone, and there is no purpose to be served by a science. Well, even an infant does indeed desire the sucking of his mother's teats by several means.

[6—11.] "Thus let excessive restriction (of the ministers) be shaken off by your Majesty, and may the pleasures of the senses be enjoyed at pleasure. These "cranes" of ministers too who advice that the organs should be controlled, the six inherent enemies of man should be forsaken thus, the expedients such as conciliation, etc., should always be employed both among one's own (agents) and among the enemies, the times should be spent in contemplation of peace and war alone, and not even a little interval should be allowed for ease and comfort; enjoy, indeed, the money they obtain by robbing your Majesty, in the houses of harlots. And who are these miserable beings? (There were) even (such as, Sukra, Brihaspati, Vishnu, Indra, Parasara, and the like, who led a hard life of concentration and were expounders of Dharmaśâstras and sciences; and has the set of six inherent enemies of man (*i.e.*, desire, anger, etc.) been subdued by them? or was an observance of the Dharmasastras practised by them? Success and failure (in life) were indeed traced even by those

persons to the acts of past (lives). And many who study, are being deceived by those who do not study.

[15—19.] "'Well does this befit your Majesty; birth (or caste) which commands respectful obeisance from all the world, youth which is quite fresh, body which is handsome, and wealth which is immeasurable, pass in vain by thinking of science and enemies, which make (one) suspicious of all, act as an impediment to the enjoyment of pleasure, and are not without doubts on all matters since they lay down many an alternative course to everything. Indeed you possess,

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[1—5.] ten thousands of elephants, three-hundred thousands of horses too, and besides innumerable infantry*. Moreover the treasure-houses are more or less full of gold and gems. Your treasure-houses do not become empty, though the entire living world and every one of its members enjoy (the wealth) for a thousand Yugas†. Is this insufficient wherefore the trouble of earning more is taken? What is called life is indeed four or five days to living beings. Even there the portion of life, which is fit for enjoyment, is very little. It is but fools who perish while earning alone (more and more), and they do not desire to enjoy even a little of the wealth they earn.

[8—12.] "Enough of dilation. Entrust the administration of the state to those who can bear the responsibility, are capable of your confidence, and are devoted to you; and

* This shows how in later days chariots had fallen into disuse.

† Yuga, simply used, means a cycle of four Yugas, that is to say, a period of 43,20,000 years.

enjoying pleasures with the ladies of the harem who are the very images of celestial damsels, and holding together the parties of singing, concert, and drinking, as it suits the season, render (your) having obtained a body, (happy) as you deserve.'

[12—15.] "So (said he), and (prostrating flat) with his five limbs (the knees, the arms, and the forehead) touching the ground, he continued long (to remain) in that position with his folded hands on his head. The ladies of the harem, puffed up with youth smiled heartily, their eyes blooming with affection. The king too smiled and said, "Rise; or why? Your venerable self has become my superior by imparting the wise counsel: what for is this act which is contrary to (your) superiority (over me)?"; and lifted him up, and became completely intent on enjoying pleasures.

[15—17.] "Then as the days passed in this manner, (the king) being urged again and again by the old minister, towards the matter on hand, would assent in words and in his mind alone, would disrespect him, as one incapable of understanding (his master's) mood. Thereupon it occurred thus to the minister's mind: 'Alas my foolishness

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[1—15.] out of ignorance! By urging him to a task not liked by him, I made myself a "thorn in his eye," and am being ridiculed. It is clear that his actions are not what they were before. It is indeed so. He does not look at me (with a) friendly (eye); he does not speak to me with a smiling

countenance; he does not reveal (to me) the secrets; he does not take me by the hand; he does not sympathise (with me) in (my) sorrows; he does not show (me) favour on festive occasions; he does not send (me) pleasing articles (as presents); he does not count my good acts (as anything): he does not inquire into my household affairs; he does not receive those who are of my party; he does not take me into his confidence in (respect of) pending affairs; and he does not allow me to enter the harem. Moreover, he orders me to (discharge) unworthy duties; he permits my seat to be *audaciously occupied by others*; he displays *confidence in my* enemies; he does not give an answer to what I say: he fully reviles those who have defects similar to mine; he ridicules me to the quick; he dissents when it is narrated by me, though it is his own view; he does not welcome articles of high value that are sent by me (to him); and he poclaims aloud in my presence and before a company of fools any mistakes of the masters of state-craft. Chânakya spoke aright (when he said), "To him who would follow the whim of (his own) mind, even (apparent) disasters would be agreeable: even straightforward people would be (his) hated (enemies) if they are removed in his estimate*."

[15—18.] "'Nevertheless, what is the course (to be adopted now)? He is my master, and should not be abandoned (to his fate) by one like *myself holding the office* held by my father and grandfather. Granting we do not abandon (him to his fate) what good shall we do to him when we are not listened to? In every way, this kingdom is (as

good as having) fallen into the hands of Vasantabhánu who is the king

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[4—5.] of As'maka; and is a master of political craft. Can it be that disasters that shall befall, will bring him back to his senses? Though to take offence easily would end in disaster, yet when, once, hatred is produced, he may not relish good behaviour (on my part). Be that (as it may). Disaster will now happen. Let me hold my rebellious tongue, and continue to remain somehow in office.'

[5—10.] "As thus the minister retired (to a life of indifference) and the king went on to live a life of license, one, by name Chandrapálita, who was the son of Indrapálita, the minister of the king of As'maka, who lived an ignoble life, and who was attended by a large number of songsters, a multitude of artisan-women full of high skill, a number of disguised servants and also secret spies, approached, (appearing) as if he was driven out by his father; and completely won over Vihárabhadra, to his side, by means of various

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* This translation is in accordance with the Notes we have given. The word *anartha* is taken to mean disaster because of what follows. Notice, the minister regards that the kingdom is as good as lost and occupied by the king of As'maka (p. 11, l. 18, text), and he also employs the words *âpadah* and *anartheshu* presently (p. 12, ll., 1—2, text).

There is however another interpretation which is more natural and suggested by the commentary. The word *chittajnananuvartinah* is nominative plural (instead of genetive singular as in the above interpretation), in which case the word *anarthah* should be taken to be a personal noun meaning wicked persons. Thus it will be in contrast with *dakshinah*, straightforward people. The translation, according to this interpretation, should be "Those who would follow the whims of (the king's' mind, though they are wicked, would be agreeable (friends), and, though straightforward, they would be his hated (enemies) if excluded from (his) pleasure.

pleasures and pastimes; and through that very association, found an opportunity, to set himself up, in the (court of the) king.

[10—16.] "When he once found an opportunity, whatever evil pursuit (the king) would begin, he would appraise it thus: [11—16.] 'My lord there is nothing else indeed so beneficial as hunting. For out of it (is produced), as it is an excellent exercise, an agility of legs which helps one to traverse long distances with speed, and proves very serviceable in hours of danger. The phlegmatic matter being consumed, there arises a sharp digestive power which is the root-cause of health. All the fat being gone, strength, hardness, agility, etc., of the limbs are produced. There is produced a capacity to endure cold, heat, wind, rain, hunger, and thirst; a knowledge of the mental condition and movements of animals in their disturbed conditions; a remedy for the destruction of grass, etc., by killing deer, wild buffaloes,

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[1—4.] Gavayas ('animals resembling cows') and so on; a clearance of the dangers of land-paths by killing wolves, tigers etc.,; a surveying of mountain and forest regions, which are fit for accomplishing various deeds; an imparting of confidence (of safety) to the groups of forest tribes; and a quality to terrify the enemy's army because of the enthusiasm and force it stimulates; these and the like manifold advantages are found in hunting.

[4—10.] "'Even from gambling there arise, an incomparable liberality of mind, by abandoning heaps of money

as if (they are pieces of) straw; a quality of not being overcome by pleasure and pain by (being used to) a changing succession of success and failure; growth of anger which is the sole cause of manly power; extreme sharpness of intellect by observing cheating tricks, which are to be practised with dice, with the hand, on the ground, etc., (tricks) which are extremely hard to be noticed; an extremely wonderful concentration of mind by converging it on one and the same object; a love of risky acts which are attendant on all undertakings; a quality of not being defeated by any opponent on account of intimate contact with all sorts of extremely hard people; the asserting of one's own honour; and an unstinting maintenance of the person.

[11—14]. "'In enjoying high class ladies also (two of the aims of human life), Dharma and Artha ('wealth') would have been done justice to. There arises an excessive love of self, a dexterity to read the different conditions of the mind, utmost endeavour, when distressed by disappointment, and a sharp penetration in the arts. (There are besides)- an obtaining of what is not obtained, preserving of what is obtained, enjoyment of what is preserved, bestowal of care on what is enjoyed, and tact to pacify the angry; and by devising (suitable) means for these and the

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[1—4] like acts, intellect and (power of) speech get sharpened. By (attending to) bodily toilette in a superior way one looks gay in his dress and comes to be honoured by the world, and thereby his endearment to his friends (increases).

Regard (or expectation) of attendants increases, he acquires (a habit of) speaking with a smile, his powers (always) remain stimulated, and (he learns) to move with equal love towards many, and (besides), by begetting children his happiness is promoted in both the worlds.

[4—12.] " 'In drinking too (there is) the preserving of enviable youthfulness by tasting liquors powerful enough to furnish the various longings of the heart. As self-pride increases every affliction is defied without any reserve. By exciting sexual passions, it stimulates virile power, for the enjoyment of women. By expelling (the sense of) offence, the thing that would torment one's mind, is rooted out. By talking in an unrestrained manner confidence (of others in us) will increase. There being no touch of jealousy, one would be happy and happy alone. Of sound etc., objects of perception by the senses, there is an uninterrupted enjoyment. As the habit (grows) of distributing (liquor freely), there is a multiplication of hosts of friends. Bodily charm grows matchless, sportive glances unsurpassed, and quelling fear and distress, a warlike spirit arises.

[12—15.] " 'Outrage with words, giving harsh blows and also confiscating (other's) property, become beneficial as opportunity arises. Indeed a king who loves tranquillity (of mind) like a sage, becomes incapable of defeating hosts of enemies, nor is it enough that he should adopt the ways of the world.'

[5—16.] " The (king) also began to follow his views with great attention as the sacred teachings of his preceptor. Then the officers of the state also

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[1—12.] began to follow his mode of life, and become addicted to vices unchecked. And every one of them, their defects being equal, failed to try to find fault with the others. The officers of the realm whose habits (became) the same as their master's, began to swallow whatever would come to them by virtue of their offices. Then gradually the means of income became narrow, (while) the ways of the king's expenditure, being controlled by libertines, increased day by day. The chief feudatories, citizens, and men of the kingdom, having taken to the same line of conduct (as their king), were, with increased confidence, allowed by the king to (join), along with their wives, the drinking parties, and violated their respective (forms of) righteous conduct. The king too committed outrage on their wives under various pretexts, and these (women) too, their shame all gone, stayed enjoying much pleasure in the inner apartments, (of) his (mansion) which became the rendezvous of dissolute life. All those who were (reputed to be) family women, delighted themselves in crooked conversations with licentious men, broke the restraint of good character, and, without caring a straw for (their) husbands, began, to lend their ears to the counsels of paramours. Quarrels also arose in consequence of it, between the enraged men, and the weak were being killed by the stronger.

[12—15.] "Properties of wealthy men were carried off by thieves and other bandits and those who had taken to that (kind of) sin were deprived by others of all they had robbed,

and were killed. The people who had their relations killed, who had been robbed of their wealth, and who were distressed by corporeal punishment or imprisonment, wailed with their throatevers open and with tears chocking their voice. Punishment

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[1—3.] too, by being dealt in a way contrary to justice, produced fear and resentment. Avarice set its foot in impoverished familes; those who were independent and brilliant, were insulted, and began to burn with rage, where the plots of the enemies began to tell their effect in the form of various heinous deeds.

[3—17.] "And at this (stage) (the secret servants) who were experts in administering poison, etc., and were sent by the king of As'maka shattered the army of Anantvarman, sapped all their heroic spirit, by (approaching them in) the disguise of hunters, describing to them the excessive increase of wild beasts, making them enter mountain paths from which there was no egress and which contained dry and thickly grown grass, bamboos and shrubs; and setting fire to them at the only egress; by persuading them to kill tigers and other ferocious animals and making the men fall into their mouths; by rousing a strong desire in them for a most coveted well, taking them a long way in the forest in search of it, and thus increasing their hunger and thirst to a fatal degree; by making them run on the rugged paths so as to cause a fall on the ascents and descents which were covered with grass and shrubs hidden from the view; by removing thorns, which would run into their soles by means of sharp instruments the edges of

which had been dipped in poison; by killing at pleasure those who would be rendered helpless by following them the rest of their company having dispersed this way and that; by shooting arrows at them as if missing the aims while shooting at wild beasts; by making them climb, on a wager, the peaks of hills which were hard to climb, and secretly causing them, to fall down; by attacking in the guise of woodsmen a very thin company of soldiers; by joining the stronger results at dice, fight of birds, marching the army, festivities, etc., and causing distress to the weaker; by causing distress secretly but taking care to see that the offensive acts (in return) were made public, declaring them in the presence of witnesses, and showing valour as if to vindicate their reputation; by introducing them to the wives of others under the pretence of friends, and killing (secretly) their

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[1—10.] husbands, paramours, or both, and declaring to the world that they had shown violence; by causing them to be allured by perfidious women, hiding them first in "trysting places" ('Sanketa'), and then assailing and slaying them in an infamous manner; by exciting their cupidity to enter into caves for digging some (supposed) treasure-trove or for acquiring the power of some incantations, and causing their death which could be justified as the befalling of evil; by persuading them to mount elephants in rut and thus making them liable to every danger; by provoking a mischievous elephant, and making him rush into a circle of a set of ringleaders and by secretly killing (persons) who were litigating for heritage etc., and throwing the blame on the opposite

parties by secretly destroying those who behaved themselves wrongly in the feudatory states, towns, or countries and proclaiming their enemies (the culprits); by making them enjoy day and night perfidious women and thus causing consumptive diseases; by slyly putting poison into their clothes, ornaments, garlands and unguents; by spreading disease by means of medicines alleged to be remedies; and by several other expedients.

[10—16.] "Then Vasantabhánu persuaded the king of Vanavási who was known as Bhánuvarman, and made him declare or wage war against Anantavarman. And Anantavarman, the borders of whose territories were occupied by the said (Bhánuvarman), began to collect an army to oppose him. The ruler of As'maka, however, arrived before all the (other) feudatories and became more endeared to the king than the rest. Other feudatories also followed, and having arrived, they encamped on the banks of the Narmada. Just at this juncture, Anantavarman sent for, through Chandrapalita and others, a female dancer who was the (kept-mistress of Avantideva, the king of Kuntala and a feudatory of the first class), a beautiful damsel reputed to be

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[1—13.] the Urvasi of Earth and had an extremely superior skill in dancing, witnessed her dancing, became enamoured of her and enjoyed her when she was intoxicated with drink.

[3—13.] "The ruler of Asmaka, on the other hand, had a secret interview with the ruler of Kuntala and said,

'This king is extremely puffed up and has begun to violate the chastity of our women. How much of outrage is to be borne (by us)? I have a hundred elephants and you have five hundred of the same. Therefore we shall join together and alienate the sympathies of Virasena, the ruler of Murala; Ekavira, the ruler of Richika; Kumaragupta, the ruler of Konkana; and Nagapala, the ruler of Nasikya from this king. They too most certainly abhor our king's indecorous behaviour and abide by our own counsel. The king of Vanavasi too is a dear friend of mine, and when our infamous king is engaged with him in front, we shall strike him from behind. With regard to (his) treasure and animals, we shall divide and take (our shares).' As the (king of Kuntala) was very much pleased he agreed (to it), and sent twenty pieces of superior thin cloth and twenty-five shawls of saffron (colour) and (work) of embroidery, and deliberated with those feudatories through confidential friends, and converted them also into his faith.

[13—20.] "The next day Anantavarman, on account of his hatred of political craft, became a victim of the feudatories and the king of Vanavasi. Vasantabhanu, however, took into his own control what was still left of his shattered treasure and animals, and said, 'You may (now) divide this according to your exertion and the forces you have put in, and I shall be gratified with any amount whatever, given by your consent.' Treacherous at heart, he dissembled to follow (the will of) all, and with that very bait as the cause, he excited a quarrel among the feudatories, made them all

destroy one another, and himself swallowed all the property including even that which belonged to them. Then he granted some share to the king of Vanavasi and made him retire, and took the entire kingdom of Anantavarman into his control.

[20—23.) "In the meanwhile the old minister Vasurakshita being joined by some hereditary officers took (under his care) this young boy Bháskaravarman, his elder sister Mañjuvádini too who was thirteen years old, and the mother of these two, Vasundhará, the chief

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[1—14.] queen, and, while flying from the enemy, was seized with inflamatory fever and died by misfortune. The queen however with her children was taken to (the town of) Máhishmati, by friends including myself and was introduced to Mitravarman who is her (late) husband's step-brother. That wicked man cast infamous glances at that worthy lady. And being however rupulsed with reproof by her, he cherished a fear that the lady of spotless character intended to make her son a fit ruler of his state and thought of ruthlessly killing this boy. I was commanded thus by the queen, who detected this plot 'Sir Nálijangha, hide yourself in any place whatever and live with this child alive. If I live, I too shall follow him. Inform me of your safe exit (from this place.)' I too did somehow see that the boy came out of the crowded royal household, and entered the forest of the Vindhya mountains. To make this boy who was following me on foot recover breath, I made him rest for some days

in a cowherd's hamlet, and being afraid of an attack there also by the king's emissaries, I began to move speedily along bad roads. Here I thought of giving some water to him who was distressed with extreme thirst, and (in trying to get down) I slipped and fell in (yonder) well. I have been obliged by you thus. Henceforward you yourself be the protector of this helpless prince."

[15—22.] So he said and folded his hands with great respect. When I said. "From what family is this (boy's) mother descended?" he answered, "The mother of this boy was born of Ságaradattá, daughter of Vais'ravana, a merchant of Pataliputra, by Kusumadhanvan, the king of Kosala." "If so" I said, "the mother of this boy and my father have descended from the same maternal grand-father," and embraced him with affection. The old man asked, "Which of the sons of Sindhudattá is your father?" and when I said "Sus'ruta," he was extremely delighted. I however swore that I would establish the boy (securely) on his father's throne, having uprooted, through diplomacy itself, the ruler of Asmaka who is conceited of (his knowledge of) political craft, and considered how I could remove the hunger of that boy.

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[1—7.] Just then, there chanced to appear two deer which had escaped three arrows of a certain hunter, and the hunter too ran (lit. was chasing) after them. I snatched from his hand the two arrows that still remained with him as well as his bow and killed the deer. One of the deer fell with the arrow across its body and the other with the arrow

completely stuck into it. One of them, however, I gave to the hunter, and the other I flayed, removed the brain matter, cleansed it by removing the (entrails and other) organs, cut off the thigh, bone, neck, and the like, and roasted by sticking it to a stake on the wild fire. With the flesh that was (thus) roasted, I relieved the hunger of those two as well as of myself. [7—12.] I asked the hunter who was extremely astonished at my superior skill in this process, "Sirrah, do you know the news of Máhishmatí?" He replied, "I have just returned having sold there, tiger-skins and leathern bags, and do I not know it? The city has a gay appearance everywhere for one known as Prachandavarman, a brother of Chandavarman, is going there to solicit in marriage Mañjuvádini, the *daughter* of Mitravarman." [13—17.] Then I whispered to the old man: "The audacious Mitravarman by well feigning parental regard towards the daughter, tries to create confidence in the mother, and intends to slay the boy, having recalled him, through her. Therefore, go you back, report to the queen, in secret, the safety of the boy as well as news about me and then proclaim openly that the boy was devoured by a tiger. That wicked man, being pleased at heart, shows grief outwards, and tries to conciliate the queen. Further, he should be told through you by her (thus). 'Even that boy for whose sake I

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[1—7.] acted contrary to your will is dead, as a requital of my sin. Now, however, I have but to obey your com-

mands.' Being said so, he makes love to her and approaches. Then this terrible poison called Vatsanabha should be dissolved in water, (some) necklace should be dipped in it, and with that necklace he must be struck on the chest and on the face (with the words), 'If I am devoted to my lord may this alone prove a sword-blow to your extremely wicked self.' Then in the water in which this antidote is mixed, that necklace (itself) should be washed and given (by the queen) to her daughter. [7—10.] He will be dead and she will remain unaffected, and the people will follow the (queen) respecting her as a highly chaste lady. And again, word should be sent to Prachandavarman (thus), 'This kingdom is without a ruler. Accept this girl with this (kingdom).' [10—16.] By that time, both of us having disguised ourselves as Kápálikas will stay in the crematory close by accepting the alms given by the queen herself. Further, let the queen intimate some persons who are extremely noble, old citizens, and ministers who are friendly to her (thus), 'To-day, a boon was granted to me by the goddess Vindhyavásini in my dream. (She said), on the fourth day from this Prachandavarman dies. On the fifth day when all the men have gone away seeing that there are no more men ('votaries') in my temple situate on the banks of the Revá, a certain Bráhmana boy opens the door (from inside) and comes out along with your son.

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[1—5.] Having defended this kingdom, he shall establish your boy on the throne. That boy in fact has been preserved by me by devouring him in the form of a tigress and screen-

ing him from danger. And this girl Mañjuvádiní too has been established to be the wife of that Bráhmana boy.' Let this secret remain in your own mouths and kept there until it happens actually.

[6—12.] He said "well," and went away extremely delighted, and the matter too was put into practice exactly as it was devised. Rumour spread (thus) in every direction: "How wonderful is the glory of devotedly chaste women! Indeed striking with a necklace proved a sword-blow only to him. It cannot be said that there was any treachery in this, for that very necklace given to the daughter proved a mere ornament to the breasts and did not cause death to her. Whoever dares to violate the command of this devotedly chaste lady would be reduced verily to ashes."

[13—19.] Then having seen her son and myself who stood before her in disguise as Kápálikas to ask for alms, (the queen), her breast milking (with parental love), welcomed us and being overpowered with delight, said, "Revered sir, I fold my hands (in obeisance). The person before you, *i.e.*, herself, is helpless in the world, and may you bless me. I have a dream, and can it turn out to be true or not?" I replied, "You will see the result of it even now." "If it were so, it were extreme good fortune to your female attendant. That indeed is a dream which presages that she will obtain a proper husband. So she said, and made Mañjuvádiní, who was confused with love excited on seeing me, bow to me, and once more

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[1—3.] said (these words) pregnant with delight, "If that

is to prove untrue, this boy Kapâlî of yours will be seized to-morrow (and) be detained by me." I too was covered with a smile and with a courage which had tasted the love-stricken eyes of Mañjuvâdnî replied, "Be it so."

[3—7.] I (then) received the alms, and went out having beckoned Nálíjangha. Slowly I asked him who was following me, "Where is that reputed Prachandavarman who is short-lived?" He replied, "He feels that this kingdom is his (alone), and without (entertaining) any fear occupies the royal court-hall itself and is surrounded by songsters." "If so, stay in the compound garden."

I directed the old man thus and in some small vacant hut (situated) towards one side of that compound wall, I removed my dress, asked the prince to look after it, assumed the guise and mein of a songster, and went to Prachandavarman and charmed him. Then, when the sun's rays became red (*i.e.*, just the time of sunset), I stopped dancing, and singing, and imitating the wails of various persons, etc., which were necessary to understand the (nature of the) assembly there; performed the feats known as "Urdhvapâda," "Alâtapada," "Apidavaris'chika" ('compressed movement of the scorpion'),

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[1—8.] "Makaralanghana" (leaping of crocodile') etc. and the movements of fish (in water), feats which are both wonderful and difficult, by snatching again and again the short swords of those who were near and adjusting them (variously) on my body, and (also feats resembling) the alighting of hawks, the alighting of ospreys, and so on, stabbed with one of the short swords Prachandavarman directly in the chest as he

was seated at a distance of twenty double-yards (' Châpa ') ; and exclaimed aloud, " May Vasantabhânu live for a thousand years ? " ; jumped up to the top of the arm of some messenger soldier who had a stout shoulder and got his sword ready to cut my body to pieces, and making him senseless thereby and making the frightful crowd simply lift up their eyes to me, I leapt over the wall of the height of two persons. [9—13.] And having jumped down into the compound garden I had hardly said, ' This path becomes observable to those who pursue me hot,' when Nâlijangha began to level the sand-covered path and make my foot-prints disappear (on it). And he following me thus, I fled eastward through the path covered on both sides by Tamâla trees ; and having fled southward without my foot-prints being observed as that was all paved by putting bricks together, jumped over the deep pit surrounding the compound wall, arrived very soon, at that vacant hut, put on my former garb

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[1—4.] and getting the passage with great difficulty to the palace gate, the confused crowd having collected there on account of the deed I had committed, I started towards the cremation ground. Just before, I had made in that temple of Durgâ a hole which led (directly) to the foot of the image itself, and which was covered at its outer mouth with a huge stone (taken) from a side (wall of the temple) which was (in an) unsound (condition).

[5—11.] Then after midnight both of us put on the very costly ornaments of gems and silk clothes brought to us in)

secret) by a eunuch, entered that hole, and waited in silence. The queen however, having allowed a suitable cremation to Prachandavarman, (a prince) of Mâlava, even on the previous day and having sent word to Chandavarman that the misfortune was caused by a plot (conceived) by the ruler of Asmaka himself, and on the following day when it was still daybreak, came to the temple accompanied by the old citizens, ministers, and feudatories who had already been taken into confidence, worshipped the blessed goddess, and having caused a (thorough) search of that temple to be made so that it might become an ocular proof to all of them that the inside (of the temple) contained no inmate, stood (outside) with all those people watching carefully, and caused drums to be beaten loudly.

[12—18.] I received the signal by catching the sound which entered the hole in a comparatively feeble manner, lifted up with my head alone the metallic pedestal on which stood the image—a thing which could hardly be moved with (all) the efforts of a very strong man—and having held it at one side with both the hands, I rested it on one side and came out, and also helped the prince to come out. Then having deposited (the image of) Durgâ as before, I opened the door, came within sight of all, and addressed the people who were prostrating before me with eyes indicating pleasure with credulousness, with horripilation that could be visible, with folded hands lifted up (in obeisance), and with wonder at its height; "Thus the goddess Vindhyavâsini ('she who dwells on the Vindhyas) commands you through me. 'This is the same prince who was in extreme distress

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[1—5.] and was screened (from his enemies) by me, being moved by pity, in the form of a tigress, and he is now delivered to you. And him, from to-day may you all nobly accept, as no partisan of his mother, he being my son. Moreover, know you all, me, the protectress of this (prince), as the same self that strikes (that) Asmaka, as if he were a (base) earthen pot, Asmaka who is sharply dexterous in practising tens of millions of fraudulent deeds hard (even) to conceive, and whose propensity to do evil and heartlessness are unconcealed.' And as a reward of (this) protection, this boy's sister, that well-browed young girl, has been granted to me by the noble goddess."

[5—9.] Having heard this the people were extremely delighted and said "Blessed indeed is the line of Bhoja of which you the Goddess-given 'Aryâdatta' have espoused the cause!" She, however, my mother-in-law, attained a condition of delight past (all) verbal description, and that very day made me receive in marriage the hand, soft as tender leaves, of Mañjuvâdinî in due manner. [9—12.] And when the night came on, I filled that hole quite completely so as to leave no trace of it. The people too, who got no clue as to who I was, began, with other means of test that were employed, such as telling what had been lost, what was contained in the fist, what was passing in one's mind, and so on, to confirm the belief that I was of divine origin alone and did not act against my order. The fame of the prince that he was the 'son of goddess' ('Aryâputra') did spread (only)

to enhance his regal power. [12—14.] On an auspicious day, I caused the ceremony of initiation ('Upanayana') to be performed to that (prince) who had had an auspicious ceremony of shaving, and causing instructions to be given to him in the political sciences by the Purohita ('The Adviser-Final of the State')* I looked to the affairs of the state.

[14—18.] I next considered thus: The government of a country, as is well known, is kept (in equilibrium) by three forces. The forces are deliberation, ability, and enthusiasm, and each being aided by the other, they participate in the works (that are to be accomplished). For the decision of the acts (to be undertaken is) by deliberation, the commencement of them, by ability, and their achievement, by enthusiasm. Hence the lofty tree of politics, the roots of which are the five varieties of deliberation, the trunk of which is the ability of two kinds, the branches of which are the four kinds of enthusiasm, the leaves of which are the seventy-two kinds of Prakritis,

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[1—3.] the tender leaves of which are the six kinds of qualities ('Gunas') and the flowers and fruits of which are the various powers and successful issues becomes serviceable to a politician. And as it has organs of various kinds, it is hard to be depended upon by an unaided person. [3—9.] There is, however, this man known as Aryaketu, who was the minister

* Purohita was not a mere priest in the royal household in those days. He was the Adviser-Final in the state, and used to sit in deliberation with the king after consultations by the king with the ministers were over. Of course he was also in charge of rituals to be performed in the royal household. Yâjñavalkya I. 312—3.

of Mitravarman. Being descended from a Kosala family, he has party leanings towards the mother of the young king and is also possessed of ministerial qualities. For thevery reason of having disregarded his counsel, Mitravarman came to his end, and if he could be secured it is excellent. Then I directed Nâlijangha in secret saying, "Friend, say thus to the noble-minded Aryaketu in private, 'who is this illusive person that enjoys the splendour of this kingdom? And that boy-prince of ours is caught by this serpent and, would he be discharged from his mouth, or would he be swallowed up?' Whatever he will say (in reply), the same I am to be informed of."

[9—12.] Sometime later on he ('Nâlijangha') told me thus: "I served him over and over with presents, narrated to him interesting stories, pressed his hands and feet, and when he gave me audience in extreme confidence, I tested him with the diplomatic words you had taught me. He too replied to me thus, 'My good friend, do not say so.

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[1—8.] The purity of pedigree, an uncommon appearance, sharpness of intellect, energy and strength, which are more than human, liberality which is unlimited, skill in weapons which is extremely wonderful, knowledge of mechanical arts in no small degree, propensity ever melting to favour, brilliance too which cannot be displayed by others, and valiantness too (of the same discription),—these qualities which are hard to find even singly, are all found collectively in this (person) alone. He is a tree of poison to the enemies

while a sandal-wood tree to those that are attached to him, and know that this prince is well nigh established on his ancestral throne having uprooted that ruler of Asmaka who is a conceited diplomat. No doubt need be entertained in this matter."

[8—14.] Having heard that too and having tested him over and over again by (various) expedients, I made him my co-adjutor in counsel. And assisted by him I created a stall of ministers who were possessed of truthfulness and purity of conduct, as also various necessary hands and also secret emissarios. And through them I reached the mass of people which was full of covetousness and had grown intolerably turbulent and well nigh-defiant, and made them all non-covetous, roused in them a sense of dutifulness, despised the atheists, cleared (the state of) the disturbing persons, frustrated the plots of enemies, established the people of all the four castes in their respective duties and professions, and amassed wealth.

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[1—2.] "Commencement of all the acts characterized by chastising (of the enemies) starts with health indeed, and there is nothing more miserable than weakness in that direction." I realized this and sought various means (for the purpose).

EPILOGUE.

This story stops abruptly here, but is continued in the Uttarapithiká, of which the following is a brief account of Visruta in connection with the establishment of the young king on his father's throne :

Visruta took some time to consolidate the kingdom of Mâhishmati and in due course the young king too completed his education and became an able warrior. The followers of Visruta were all very heroic and were so devoted to him that they would care a straw for their lives if only to serve him. In point of military strength, tactics, counsel, and other requirements of the state Visruta was more than a match to the king of Asmaka. The report had spread everywhere that Bhâshkaravarman was the favoured son of the goddess while Visruta, who was also supposed to be of divine origin, was his protector, and would place him on his father's throne.

The followers of the king of Asmaka also heard the report, and believing in it, thought that their human efforts were useless against the arms of a divine agent. The subjects of Anantavarman who had lately come under the yoke of Vasantbhanu's rule began to cherish a hope that they would once more be ruled over by a scion of the former line of kings, and their expectation was all the more keen especially as 'he had now been the favoured son of the goddess.' The ministers, the nobles, and the officers of state in Mâhishmati, whose loyalty became more sound because of gifts, honours, and good treatment they used to receive everyday at the

court, anxiously looked forward to the moment when their young king regained his ancestral territories. The followers of Visruta made friends with the followers of Vasantabhanu and told them in secret, 'Well, you are our friends and we must advise you rightly. The end of Vasantabhanu is near, and if you persist in supporting him, you will follow him to death. The best course for you is to welcome Bhaskaravarman as your king.'

Vasantabhanu saw how all his ministers and officers were at heart devoted to the cause of Bhakaravarman, and also observed the change that was creeping on his followers. He thought that he should make an attempt before the army would refuse to fight, and he hoped that by the sudden act of his, he could thereby bring the foe to his knees. So he marched with his army on Mâhishmati. Bhaskaravarman began to lead his army too, while Visruta rode directly to meet Vasantabhânu. His daring attempt struck dumb the followers of Vasantabhánu with astonishment and they began to say, 'How, one man advancing fearlessly towards our host! The boon of the goddess alone is the secret here and our attempts are useless.' Vasantabhânu saw Visruta approaching him and dealt a blow on him with his sword. Visruta who had a superior skill escaped it, killed him with a single return blow, and addressed his followers: 'Whoever dares to fight with me, may do so.' The panic-stricken army could not accept the challenge, and seeing their consternation Visruta cried, 'Save yourselves by prostrating before Bhâskaravarman and accept him as your king.' The whole army and the immediate followers of Vasantabhânu at once obeyed, and Bhâskaravarman was taken to Vidarbha and established there on his ancestral throne."

विश्रुतचरित

विश्रुत ने अपनी कथा यों सुनायी, महाराज! मैं भी घूमता हुआ विन्ध्याचल के वन में पहुंचा। वहां मैंने एक कुप के पास एक बालक देखा, वह बालक यद्यपि दुःख पाने के योग्य नहीं था, तथापि भूख और प्यास से व्याकुल हो रहा था। उसकी अवस्था लगभग आठ वर्ष की होगी। वह डर से घबड़ा कर बोला, महाशय! मैं बड़े ही कष्ट में पड़ा हूं आप मेरी सहायता करें। मेरे साथ एक और बूढ़ा था, यहां आते आते मैं बहुत प्यासा हो गया। वह बूढ़ा इसी कुएं से जल निकालने गया और अभाग्यवश इसी कुप में गिर गया, मैं उसे निकाल नहीं सकता। यह सुन कर एक बड़ी लता के द्वारा मैंने उस बूढ़े को निकाला। मैंने बांस की नाली में कुएं से जल निकाला और बड़हर के पेड़ से कुछ फल तोड़े, वह पेड़ बहुत ऊंचा था, वहां तक लग्गी नहीं जा सकती थी, इसी कारण मैंने पत्थरों से मार कर फल तोड़े। वह वृद्ध और बालक दोनों फल खाकर तथा जल पीकर जब स्वस्थ हो बैठे तब मैंने बूढ़े से पूछा, माननीय! यह बालक कौन है और आप कौन हैं और आप लोगों की यह दशा कैसे हुई? वह बूढ़ा रोकर कहने लगा, सुनिये महाशय! विदर्भ नाम का एक जनपद है। उसमें भोजवंश के भूषण धर्म के अवतार अति पराक्रमी, सत्यवादी, दाता, विनयी, प्रजा के रक्षक, आश्रित-वत्सल, कीर्तिमान्, प्रसिद्ध, बुद्धिमान् और सुन्दर, होनहार शास्त्र को मानने वाला, अपनी शक्ति के अनुसार उत्तम कामों

को योग्यतापूर्वक सम्पादन करने वाला, पण्डितों का आदर करने वाला, भृत्यों पर प्रभाव रखने वाला, भाई बन्धु का आदर करने वाला, शत्रुओं को हटाने वाला, निरर्थक बातों को न सुनने वाला, सदा गुणों में अनुराग करने वाला, कलाओं में निपुण, धर्म और अर्थशास्त्र के समीप रहने वाला, थोड़े उपकार के लिये भी अधिक प्रत्युपकार करने वाला, ख़जाना और वाहन (सेना के हाथी घोड़े आदि) की देख रेख रखने वाला, राज्य के बड़े बड़े अफ़सरों पर भी दृष्टि रखने वाला, अच्छे काम करने वालों को दान सम्मान आदि से उत्साहित करने वाला, दैवी और मानुषी आपत्तियों को उसी समय हटाने के लिये प्रयत्न करने वाला, छः गुणों* का ठीक ठीक उपयोग करने वाला, मानवधर्म के अनुसार चातुर्वर्ण्य की रक्षा करने वाला, पवित्रकीर्ति पुण्यवर्मा नाम का एक राजा था। वह अपने पुण्य कर्मों के बल से आयु पूरी कर प्रजाओं के अभाग्य से देवलोक को गया। उसके प्रभाव से प्रभावित होकर तदनन्तर अनन्त वर्मा राजा हुए। अनन्तवर्मा यद्यपि सब गुणों से युक्त थे, तथापि दण्डनीति में इनका अभ्यास उतना नहीं था। इनके वसुरक्षित नामक एक वृद्धा मन्त्री था, जो इनके पिता का बड़ा प्रिय था, वह अनन्तवर्मा को एकान्त में ले जाकर कहने लगा। श्रीमन्! आपके अन्य कुल वालों की अपेक्षा आप में सभी गुणों की अधिकता देखता हूं। आपकी बुद्धि स्वभाव ही से तीव्र है, कला, नृत्य, गीत, चित्ररचना, काव्य आदि में आपकी निपुणता औरों से अधिक है। परन्तु आपकी वह बुद्धि अर्थशास्त्र में उतनी

*सन्धि, विग्रह, यान-चढ़ाई, आसन-रोक, द्वैधीभाव और आश्रय ये छः गुण नीति के हैं।

निपुण नहीं है, इसी कारण अग्नि में नहीं तपाये हुए सोने के समान उसकी शोभा भी नहीं है। बुद्धिहीन राजा चाहे वह प्रभावशाली ही क्यों न हो, पर दूसरे के फन्दे में फंसने से अपने को बचा नहीं सकता, वह कार्य कारण का विभाग कर के किसी भी काम को नहीं कर सकता। अनुचित रीति से काम करने वालों की सिद्धि तो होती नहीं और आत्मीय तथा दूसरों से उसे नीचा देखना पड़ता है। तिरस्कृत राजाकी आज्ञा क्या प्रजाका कल्याण कर सकती है? इस स्थिति में किसी शासन के न रहने से प्रजा उच्छृङ्खल हो जाती है, वह जो चाहती वही बोलती और करती है। इससे सभी मर्यादा इधर उधर हो जाती है। मर्यादा के नष्ट होने से राजा और प्रजा दोनों का यह लोक और परलोक बिगड़ जाता है। शास्त्र के बतलाये मार्ग से चलना ही इस लोक में सुख से रहने का कारण है। भूत, भविष्य, समीपस्थ तथा दूरस्थ आदि विषयों को जनाने के लिये शास्त्र दिव्यचक्षु का काम करता है, उसकी गति कहीं भी नहीं रुकती। शास्त्रज्ञान न हो और बड़ी बड़ी आंखें हों, तो भी वह मनुष्य अन्धा ही है, क्योंकि किसी वस्तु का तो उसे ज्ञान होहीगा नहीं। इस कारण इन बाहरी विद्याओं को छोड़ कर दण्डनीति में अपना अभ्यास बढ़ाओ क्योंकि वह तुम्हारी कुलपरम्परा की विद्या है। उसके उपयोग से सिद्धियां प्राप्त करो और बिना रोक टोक समूची पृथ्वी का शासन करो"। इतना सुन कर अनन्तवर्मा ने कहा— "आपने जो उपदेश दिया वह बहुत ठीक है, वैसा ही करूंगा' इतना कह कर राजा महल में चले गये। वहां जाकर प्रसङ्गवश उन्होंने स्त्रियों में मन्त्री की बातें कह डालीं। यह सुन कर पास ही बैठा हुआ रुचि के अनुसार चलने वाला, राजा को खुश करने में प्रसिद्ध, गाने बजाने नाचने आदि में

प्रसिद्ध, परदारलम्पट, चतुर, खूब बोलने वाला, ताना मारने में दक्ष, दूसरे की त्रुटि पर ध्यान रखने वाला, हंसाने वाला, निन्दक, चुग़लख़ोर, मन्त्रियों से भी घूँस लेने वाला, सब प्रकार की बुराइयों का उपाध्याय, शास्त्र का उपाध्याय, राजा की बाल्यावस्था का सेवक, विहारभद्र मुस्कुरा कर बोला-"महाराज, भाग्य से यदि कोई ऐश्वर्य सम्पन्न होता है तो उसको अनेक प्रकार के लोभों में फांस कर लोग दुःखित करते हैं और उससे अपना स्वार्थ साधन करते हैं। देखिये, कोई परलोक में अधिक सुख मिलने की आशा उत्पन्न करते हैं, फिर उसका सिर मुंडवा देते, कुश की रज्जु से उसे बांधते और मृगचर्म से ढंक देते हैं, मक्खन लपेटते हैं और बिना खाये पिये सोने की आज्ञा दे कर उसका सर्वस्व ही लूट लेते हैं। यदि कोई इस मृगतृष्णा में फंस कर हाथ में आये हुये धन को नहीं देना चाहता, उसे वे दूसरे प्रकार से समझाते हैं। वे कहते हैं-एक कौड़ी से भी हम लाख पैसे बना सकते हैं। बिना अस्त्र शस्त्र लिये ही हम सब शत्रुओं को मार सकते हैं। किसी भी मनुष्य को हम चक्रवर्ती बना सकते हैं, यदि कोई हमारे बतलाये रास्ते से चले। फिर वह मनुष्य इनसे कहेगा, वह कौनसा रास्ता है, फिर वे कहने लगते हैं। श्रीमन्! राजाओं की चार विद्या होती हैं। त्रयी वार्ता आन्वीक्षिकी और दण्डनीति। उनमें पहली तीन विद्याएँ अर्थात् त्रयी वार्ता और आन्वीक्षिकी ये बड़ी हैं और इनसे लाभ बहुत थोड़ा होता है। अतः इनको जाने दो। दण्ड-नीति पढ़ो। इसको आचार्य चाणक्य ने मौर्य राजा के लिये एक हज़ार श्लोकों में संक्षिप्त बना दिया है। इसको पढ़कर यदि इसका ठीक उपयोग किया जाय तो इससे बड़े बड़े लाभ होते हैं। यह भी वैसा ही करने लगता है, परन्तु यही करते

करते उसकी सारी अवस्था चली जाती है। क्योंकि उस शास्त्र का ज्ञान दूसरे शास्त्रों के ज्ञान पर निर्भर है। बिना सब शास्त्र पढ़े उसका तत्व समझना बहुत कठिन है। अस्तु, थोड़े या बहुत दिनों में उस शास्त्र का ज्ञान हो ही जाता है। परन्तु उस शास्त्र के ज्ञान का पहला फल यह है कि अपने पुत्र और स्त्री पर से भी विश्वास उठ जाता है। अपने खाने के लिये भी इतने चावलों का इतना भात बनता है, इतने भात के लिये इतनी लकड़ी अधिक है इस कारण ये सब चीज़ें तौल कर दी जाने लगती हैं। राजा उठे मुंह धोये या न धोये, पर मुट्ठी आधी मुट्ठी पेट में डालकर राज्य के सब आय व्यय का हिसाब दिन के पहले पहर में सुनना ही चाहिये। राजा के सुनते रहने पर भी वे धूर्त अध्यक्ष दूना धन हरते हैं। क्योंकि चाणक्य के बतलाये हुए हरने के चालीस उपायों को वे अपनी बुद्धि से हजार तक बना लेते हैं। दूसरे पहर में आपस में लड़ती हुई प्रजाओं का आर्तनाद सुनना पड़ता है, जिससे कान के परदे फटे जाते हैं। वहाँ भी न्यायकर्ता लोग अपनी इच्छा से किसी को हराते और किसी को जिताते हैं। इससे भले ही राजा को पाप और अयश हो परन्तु वे तो धन कमा ही लेते हैं। तीसरे पहर में स्नान और भोजन के लिये उसे समय मिलता है। उसमें भी खाये हुए अन्न का जबतक अच्छी तरह परिपाक न हो जाय, तबतक उनको विष की शङ्का नहीं दूर होती है। चौथे पहर में धन लेने के लिये हाथ फैलाये हुए ही उठते हैं। पाँचवें पहर में राजकीय गूढ़ परामर्शों के विचार से बड़े कष्ट उठाते हैं। उसमें भी मन्त्रिगण मध्यस्थ के समान आपस में मिले हुये होते हैं। वे दूत और चरों के संवाद को साध्य असाध्य, तथा देशकाल और कार्य की अवस्था अपनी इच्छानुसार ही राजा को समझा देते हैं और इस प्रकार वे अपना राज्य तथा

शत्रुराज्य दोनों के शुभचिन्तक बने रहते हैं। इस प्रकार वे राज्य के भीतरी और बाहरी अङ्गों में भेद उत्पन्न करते हैं, लोगों को दिखाने के लिये वे प्रयत्न तो ऐसा करते हैं मानों वे इस आपत्ति को दूर करना चाहते हैं, परन्तु इन्हीं उपायों से वे राजा को अपने वश में कर लेते हैं। छठवें पहर में या तो आमोद प्रमोद या परामर्श आदि करना चाहिये, सो भी आमोद प्रमोद के लिये बहुत थोड़ा ही समय मिलता है। सातवें पहर में सेना के सब विभागों को देखने के लिये प्रयास उठाना पड़ता है। आठवें पहर में सेनापति के साथ अपना बल बढ़ाने के उपाय सोचने चाहिये, पुनः सायङ्काल के कृत्य कर के रात के पहले पहर गुप्त दूतों से मुलाकात करनी चाहिये और उनके द्वारा शस्त्रघाती अग्निदाता विषदाता आदि कार्यों में दूतों का नियोग करना पड़ता है। दूसरे पहर में श्रोत्रिय बनकर पढ़ना प्रारम्भ कर दो। फिर तीसरे पहर में मङ्गलवाद्य के साथ सोओ और चौथे पांचवें पहर तक सोते रहो परन्तु मन तो मारे चिन्ता के व्याकुल हो रहा है, फिर विचारे को निद्रा आवे तो कैसे आवे। पुनः छठवें पहर में उठे नहीं कि शास्त्र और कार्य की चिन्ता प्रारम्भ हुई। सातवें में सलाह और दूतों को भेजना आदि करना चाहिये, परन्तु वे दूत दोनों जगह मीठी मीठी बातें बना कर धन कमा लेते हैं, और किसी लाभप्रद व्यवसाय में उसी धन को लगाकर उसको और भी बढ़ाते हैं। काम न होने पर भी मनमाने कोई न कोई काम खड़ा कर लिया करते और फिर उसी में इधर उधर मारे मारे फिरते हैं। आठवाँ पहर बीता नहीं कि पुरोहित जी आकर कहने लगते हैं, आज तो बहुत ख़राब स्वप्न देखा है, इसकी शीघ्र ही शान्ति होनी चाहिये। होम के लिये सब सामान सोने के ही बनने चाहिये, क्योंकि

ऐसा करने से बड़ा लाभ होता है। ये ब्राह्मण ब्रह्मा के समान है। इनके द्वारा यदि स्वस्त्ययन कराया जाय तो उसका बड़ा फल होगा। ये बाल बच्चे वाले और ग़रीब हैं, ये विधि पूर्वक यज्ञ करने वाले और ब्रह्मचारी हैं। यहाँ से इन्हें दक्षिणा भी नहीं मिली है। ऐसे ब्राह्मणों को दान देने से सभी प्रकार के मङ्गल होते हैं। इसी प्रकार और भी बहुत सी बातें रच के राजा से उस ब्राह्मण को अधिक दक्षिणा दिलवाते हैं और गुप्त रीति से उससे अपना हिस्सा बटवाते हैं। इस प्रकार नीतिज्ञों का दिनरात में एक घड़ी भी सुख से नहीं बीतता। वे सदा चिन्ता में डूबे रहते हैं। भला ऐसी चक्रवर्तिता किस काम की? और वे अपने राज्य की भी तो रक्षा नहीं कर सकते। क्योंकि नीतिज्ञों का दान देना सम्मान करना प्रिय भाषण आदि स्वार्थ साधने के लिये होते हैं। वे किसी का विश्वास नहीं करते हैं, विश्वास न करना ही सब अमङ्गलों का मूल है। जिस नीति से लौकिक व्यवहार सिद्ध होते हैं, वह नीतिज्ञान आप ही आप प्राप्त होता है, इसके लिये शास्त्र पढ़ने की आवश्यकता नहीं है। एक छोटा बच्चा भी अनेक उपायों से माता का स्तनपान कर ही लेता है। इस कारण आप इन दुःखद उपायों को दूर करें यथेष्ट सुखभोग करें। जो लोग कहते हैं कि इस प्रकार इन्द्रियों को वश में करना चाहिये, लोभ मोह आदि को दूर हटाओ सामदान आदि का आत्मीय और परपक्ष दोनों में उपयोग करो, सुख के लिये थोड़ा भी समय न दो वे धूर्त मन्त्री भी आपसे धन चुरा कर दासियों के घर में उस धन का उपभोग करते हैं। इन विचारों को कौन कहे जो नीति शास्त्र के कर्ता हैं शुक्र अङ्गिरा विशालाक्ष बाहुदन्तिपुत्र पराशर आदि वे भी लोभ मोह आदि को नहीं जीत सके थे। क्या

उन लोगों ने शास्त्र के अनुसार कार्य किये थे। क्या उन के सभी कार्य सिद्ध ही हुआ करते थे। बड़े बड़े नीतिज्ञों को भी नीति न जानने वाले अपने वश में कर लिया करते हैं। महाराज आप इन झगड़ों में क्यों पड़ते हैं आपका एक प्रसिद्ध कुल में जन्म हुआ है अभी यह नयी अवस्था है, सुन्दर शरीर है, प्रचुर सम्पत्ति है, इन सब को सब पर अविश्वास कराने वाले सुख के बाधक अनेक प्रकार के सङ्कल्प विकल्पों से सदा संशय में डालने वाले इस तन्त्रावाप* की चिन्ता में आप न फसें। आपको किस बात की कमी है। दस-हज़ार हाथी, तीन लाख घोड़े और अगणित पैदल सिपाही हैं। खज़ाने भरे हुए हैं। ये सब लोग मिलकर हज़ार युग तक भी यदि खाते जांय तौ भी खज़ाना खाली नहीं हो सकता। क्या वह धन कम है जो और अर्जुन करने के लिये आप प्रयत्न करेंगे। एक तो मनुष्यों की आयु ही थोड़ी है। उसमें भी सुख भोग के लिये आयु और भी थोड़ी है। मूर्ख लोग धन कमाते कमाते ही मर जाते हैं। अर्जित धन का भोग करना नहीं चाहते। और अधिक क्या कहूँ, किसी योग्य आत्मीय के हाथ में राज्य के प्रबन्ध का भार सौंप कर अप्सरा के समान सुन्दरी अपनी स्त्रियों के साथ आनन्दोपभोग करें, मित्रों के साथ गाना बजाना पान (शराब पीना) आदि का आनन्द लूटें और अपने जन्म को कृतार्थ करें।" इतना कह कर वह विहारभद्र हाथ जोड़ कर भूमि में पड़ गया। यह देख स्त्रियां प्रसन्न होकर हंसने लगीं। राजा बोले, "उठिये, आप हमारे हितोपदेष्टा गुरु हैं,

*अपने राज्य की चिन्ता का नाम तन्त्र और पर राज्य की चिन्ता का नाम अवाप है।

आप गुरु के विरुद्ध ऐसा आचरण क्यों करते हैं।" अब महाराज भी गुरुपदेश के अनुसार कार्य करने लगे।

इसी प्रकार बहुत दिन बीत गये। राजा का प्रकृति बिलकुल बदल गयी। अब वृद्ध मन्त्री राजा को कोई काम करने के लिये कहते तो उस समय तो वे हाँ कह दिया करते परन्तु भावभङ्गी से मन्त्री का अनादर कर देते थे। मन्त्री इन बातों को ताड़ गया। वह मन ही मन कहने लगा. 'मैंने मोह में पड़ कर बड़ी मूर्खता की जो इसको अनभिमत रास्ते में चलाने का प्रयत्न किया। इसी कारण मैं इसका द्वेषी हो गया हूँ। अब का इसका व्यवहार पहले का सा थोड़ा ही है। न यह मेरी ओर प्रेम से देखता है, न बोलता है, न अपनी देखो गुप्त बातें प्रकाशित करता है, न हाथ मिलाता है, न दुःखों में सहानुभूति दिखलाता है। उत्सवों में अनुग्रह भी तो नहीं दिखलाता, कोई अच्छी चीज़ भी सौगात में नहीं भेजता, मेरे अच्छे कामों को कुछ गिनता ही नहीं. मेरे घर की बातें भी नहीं पूछता, मेरे आत्मियों की ओर देखता भी नहीं। किसी भी भीतरी काम में मुझे शामिल नहीं करता. मुझे अन्तःपुर में घुसने भी नहीं देता और अयोग्य कामों को करने के लिए मुझे आज्ञा देता है. मेरे आसन पर दूसरों को बैठने की आज्ञा देता है. मेरे शत्रुओं पर विश्वास करता है, मेरी बातों का उत्तर नहीं देता, मेरे समान दोष वालों की मेरे सामने निन्दा करता है. मेरी दिल्लगी उड़ाता है. उसकी प्रिय बात भी मैं कहता हूँ तो उसे काट देता है. मेरी भेजी हुई बहुमूल्य वस्तुओं को भी पसन्द नहीं करता, नीतिवेत्ताओं की त्रुटियां मेरे सामने मूर्खों से कहलाता है। चाणक्याचार्य ने ठीक ही कहा है—चित्तानुवर्तन करने वालों के अनर्थ भी

प्रिय होते हैं, निपुण मनुष्य भी यदि उसके मन के विरुद्ध काम करें तो वह शत्रु हो जाता है—परन्तु उपाय क्या है। यद्यपि वह अविनीत है तथापि इसको छोड़ना उचित नहीं क्योंकि यह हमारे पूर्वपुरुषों का अधिपति है। इसके साथ रहें भी तो क्या इसका उपकार कर सकते हैं, क्योंकि यह तो मेरी कोई भी बात नहीं सुनता। अब अवश्य ही यह राज्य नीतिवेत्ता अश्मकेन्द्र वसन्तभानु के हाथ में चला जायगा। सम्भव है आगे आनेवाली आपत्तियों से यह कुछ सुधर जाय, आपत्ति पड़ने पर इसका भी पक्षपात दूर हो सकता है। अस्तु अब अनर्थ तो होने ही वाला है। हमको भी उचित है कि चुपचाप किसी प्रकार अपने पद पर बने रहें।' इस प्रकार मन्त्री राजकार्यों से उदासीन हो गया, राजा भी स्वेच्छाचारी हो गया। इसी समय अश्मकेन्द्र के दीवान इन्द्रपालित का लड़का चन्द्रपालित वहाँ आया। उसने यह प्रसिद्ध किया कि मुझे पिता ने निकाल दिया है, उसके साथ बहुत से गायक और गायिकाएं थीं और किङ्कर के रूप में छिपे हुए गुप्तचर भी थे। उसने अनेक कौशलों से विहारभद्र को अपने वश में किया और इसी सूत्र से राजा का परम प्रिय हो गया। समय पाकर राजा को जिस बुरे कर्मों में फसते देखता उसी की प्रशंसा करता कि 'महाराजा मृगया से जो उपकार होते हैं, वे और किसी से नहीं होते। इसमें अधिक व्यायाम होने के कारण पैर बलवान होते हैं और उससे आपत्ति पड़ने पर मनुष्य भाग कर अपनी रक्षा कर सकता है। कफ़ के दबने से पाचनशक्ति बढ़ती है जिससे शरीर सुस्त होता, बढ़ा हुआ मेदा कम हो जाता है, जिससे अङ्गों की स्थिरता, कठिनता और लघुता होती है। इससे मनुष्य गरमी सरदी, हवा, वर्षा, क्षुधा पिपासा आदि सह सकता है।

प्राणियों की अवस्थाविशेष के कारण परिवर्तित चित्त और चेष्टा का ज्ञान होता है। हरिण बनैले भैंसे गवय आदि पशुओं के वध से खेती बारी नष्ट होने का भय जाता रहता है। व्याघ्र आदि हिंस्र जन्तुओं के मारने से पथिकों का भय जाता रहता है। पर्वत और जङ्गल आदि के देखने से कौन स्थान किस काम के योग्य है आदि आवश्यकीय बातों का ज्ञान होता है। वनवासी प्रजा पर विश्वास उत्पन्न होता है। उत्साह शक्ति के बढ़ाने से शत्रु भयभीत होते हैं। इसी प्रकार के अनेक गुण मृगया में हैं। इसी प्रकार जूए में भी अनेक गुण हैं—तृण के समान धन त्याग करने से हृदय की उदारता बढ़ती है, जय पराजय के नियत न होने के कारण हर्ष विषाद का प्रभाव अपने पर से जाता रहता है, पुरुषार्थ के मूलभूत आमर्ष-दूसरे की उन्नति न सहने की वृद्धि होती है। पाँसा हाथ और पाँसा फेंकने की ज़मीन ही पर होने वाले अतएव अत्यन्त दुरूह कूट व्यापारों को जानने से बुद्धि बढ़ती है, एक ही विषय में लगे रहने से चित्त खूब एकाग्र हो जाता है। उद्योग के साथी साहस में प्रेम होता है। बड़े कठोर मनुष्यों के साथ से वह गुण उत्पन्न होता है जिससे दूसरा अपने को दबा नहीं सकता, मान तिरस्कार होता है, खुशी से मनुष्य अपने शरीर को चाहे जिस काम में लगा सकता है। स्त्री का उपभोग भी बड़ा ही अच्छा है, इससे अर्थ और धर्म दोनों ही सफल होते हैं, पुरुषत्व का अभिमान बढ़ता है, अभिप्राय जानने की कुशलता, बिना लोभ के खुशामद करना, कलाओं में दक्षता प्राप्त होती है, नहीं मिली हुई वस्तु का मिलना मिली हुई की रक्षा, रक्षित का उपभोग, उपभुक्त का अनुसन्धान, क्रुद्ध को प्रसन्न करना आदि में सदा लगे रहने से बुद्धि और वचन में दक्षता प्राप्त होती है। सदा शरीर को उत्तम

बनाये रखने से शरीर सुन्दर होता है और उससे लोक में मान्य होता है। मित्रों में उत्पन्न प्रीति, परिजनों से हँस कर बोलना पुरुषार्थ की वृद्धि, दक्षता का अनुवर्तन, पुत्रोत्पादन से दोनों लोकों में कल्याण होता है। मद्यपान भी बड़ा लाभकारी है। अनेक प्रकार की अभिलाषा और चेष्टा उत्पन्न करनेवाले मद्यों की सेवा में मनोहर अवस्था की प्राप्ति होती है, अहङ्कार के अधिक होने से सब दुःखों का नाश होता है, अभिलाष के बढ़ने से स्त्री उपभोग की शक्ति बढ़ती है, अपराधों को क्षमा करने से मन का हलका होना, न सुनने योग्य बातों के सदा कहते रहने से विश्वास का बढ़ना, मत्सरता के होने से सदा एकतानता, इन्द्रियों के भोग्य शब्द आदि का सदा भोग करना, बाँटने के अभ्यास से मित्रों का एकत्रित होना, अधिक अङ्गों की शोभा, अनुपम विलास, भय और पीड़ा के नाश से संग्राम की योग्यता, कड़ी बातों का प्रयोग करना ही प्रधान दण्ड, यथासमय अर्थों की निन्दा करना आदि बड़े उपकारी गुण प्राप्त होते हैं। तपस्वियों के समान शान्त राजा क्या शत्रुओं को जीत सकता है? और तो क्या, वह अपनी गृहस्थी भी तो नहीं चला सकता है। राजा भी उसके उपदेश को गुरु के उपदेश के समान मानने लगा। राजा के अनुकरण करनेवाली प्रजा भी मनमाने व्यसनों में आसक्त हो गयी। सभी एक ही तरह के थे इस कारण कोई किसी के दोषों को दूर करने के लिये भी प्रयत्न नहीं करता था। सेनापति आदि भी राजा के समान ही व्यसनासक्त थे इस कारण वे सभी अपने अपने कर्मों के फल भोगने लगे। धीरे धीरे आमदनी के रास्ते बन्द हो गये और गुण्डों के साथ से प्रतिदिन ख़र्च बढ़ने लगा। जागीरदार तथा और नगर के प्रतिष्ठितों को, (जो राजा के समान शील के थे), और उनकी स्त्रियों को

राजा ने पानगोष्ठी (शराब पीने की बैठक) में शामिल कर लिया, इस कारण वे भी उद्धत हो गये, उन लोगों ने अपनी अपनी मर्यादा छोड़ दी। उनकी स्त्रियों के साथ अनेक बहाने बनाकर राजा अत्याचार करने लगा। राजभवन की स्त्रियाँ भी अपने चारित्र से च्युत हो गयी थीं, वे भी निडर होकर आनन्द उपभोग करने लगीं। सभी स्त्रियाँ कुलधर्म छोड़ कर अपने अपने पतियों को तृण से भी तुच्छ समझती हुई जारों के वशवर्तिनी हो गयीं। इसी कारण उनके पतियों में डाह उत्पन्न हुआ और वे आपस में लड़ने लगे। बलवान् दुर्बलों को मारने लगे, धनियों के धन चोरों ने चुरा लिये। भय न रहने के कारण पाप के मार्ग खुल गये। अपने बान्धवों के मारे जाने, धन के चोरी चले जाने से प्रजा अधीर होकर रोने लगी। दण्ड की अनुचित व्यवस्था होने के कारण प्रजा में भय और क्रोध उत्पन्न हुआ। सामान्य कुटुम्ब के लोग लोभी हो गये। जिन तेजस्वियों का अपमान हुआ था वे भीतर ही भीतर मान से जलने लगे। इस प्रकार की दुरवस्था देख कर शत्रु के गुप्त दूतों ने अत्याचार करना प्रारम्भ किया। व्याध का वेष बनवा कर और अधिक मृगों के होने का लालच दिखा कर बाँस के सघन वन में लोगों को घुमाने और फिर चारों ओर से आग लगा देते, बाघ मारने के लिये उत्साहित करके उसे बाघ के मुख में डाल देते। अच्छे कूएं मिलने का ढाढ़स बंधा कर आगे लेजाना जिससे भूख प्यास से व्याकुल होकर वे अपने प्राण भी गवाँ बैठे, कटीले और ऊंचे नीचे मार्गों में चला कर पैर में लगे कांटों को विषैली छुरी से निकालना जिससे वे मर भी जाँय और दोष भी न लगे। पहले से चारों ओर छिपे हुए अपने साथियों को एकत्रित कर के उनके द्वारा मरवा डालना। मृगया के व्याज से मनुष्य

को मार डालना, ऊंचे पर्वत पर चढ़ने की होड़ लगाना और स्वयं बीच ही से चुपचाप लौट आना, वनवासियों के व्याज से वन में सैनिकों को रखना, किसी उत्सव की भीड़ में ज़बरदस्ती भेजना और वहाँ किसी के द्वारा मरवा डालना, छिप कर किये हुए अत्याचार यदि प्रकाशित हों तो देखनेवालों पर उसका दोष लगा कर स्वयं पराक्रम दिखाना, जिससे अपना अपवाद छिप जाय, मित्रभाव से परदारा के साथ सम्बन्ध करा देना पुनः जार या पति अथवा दोनों को मार उनके साहस की प्रशंसा करना, विश्वासघातिनी स्त्रियों के द्वारा सङ्केत स्थान में बुलवाना, स्वयं वहाँ छिप जाना पुनः समय पाकर मारना, लालच दिखाकर धन खोदकर निकालने के लिये या मन्त्रसाधन करने के लिये गुहा में घुसने की अनुमति देना और विघ्न के बहाने मरवा डालने, मदवाले हाथी पर चढ़ा देना और उसकी रक्षा का कोई उपाय नहीं करना, दुष्ट हाथी को क्रोधित करना और जब वह अपनी ओर फिरे तब उसको सामने करके आप भाग जाना, आपस में लड़नेवालों को मार डालनो और उसका दोष उसके शत्रुओं के मत्थे मढ़ना, जागीरदारों के राज्य में जाकर अनाचार करने वालों को मार डालना और उनके शत्रुओं का नाम ले देना, अच्छी स्त्रियों पर अधिक आसक्ति बढ़ा कर राजयक्ष्मा रोग पैदा करा देना, खाने पीने की चीज़ों में विष का प्रयोग करा देना, औषध के बहाने रोग बढ़ा देना, इसी प्रकार के अन्य कई उपायों से अश्मकेन्द्र के भेजे हुए दूतों ने अनन्तवर्मा की सेना को जर्जर कर दिया।

वसन्तभानु ने भानुवर्मा नामक वनराज को अपनी ओर करके अनन्तवर्मा से उसका विरोध करा दिया, अनन्तवर्मा

ने उसके साथ लड़ने के लिये सेना को तैयार होने की आज्ञा दी, क्योंकि उसने इनके राज्य का कुल भाग दबा लिया था। सब से पहले अश्मकेन्द्र उनसे आकर मिला और उनका प्रिय हो गया। और सामन्त भी आये। सब लोग जाकर नर्मदा के किनारे ठहरे। उसी समय महासामन्त कुन्तलराज अवन्ति देवकी खास वेश्या को अनन्तवर्मा ने चन्द्रपालित आदि के द्वारा बुलाया तथा उसका नाच देखा और सहवास भी उसने किया कुन्तलराज को एकान्त में ले जाकर अश्मकेन्द्र ने कहा "यह राजा उद्धत है, हम लोगों की स्त्रियों पर हाथ बढ़ता है, कितना अपमान सहा जा सकता है। सौ हाथी हमारे पास हैं और पांचसौ आपके पास हैं। हम दोनों मिलकर मुरलेश वीरसेन ऋचिकेश एक वीर कोङ्कण पति कुमारगुप्त और नासिक्यनाथ नागपाल को अपनी ओर मिला लें। वे भी इसके अत्याचार से बिगड़े हुए हैं। अतः अवश्य ही हम लोगों का कहना वे मान लेंगे। ये वनराज हमारे अत्यन्त मित्र हैं। जब वह वनराज से लड़ने लगे उस समय हम लोग पीछे से इस पर चढ़ाई करदें और इसका धन तथा सेना आपस में बाँट लें।" अवन्तिनाथ ने अश्मकेन्द्र की बातें प्रसन्नतापूर्वक मान लीं, इन दोनों ने मिलकर अच्छी अच्छी चीज़ें भेट में अपने विश्वासी मनुष्य के हाथ उनके पास भेजीं, और उनको भी अपने वश में कर लिया। दूसरे ही दिन नयद्वेषी अनन्तवर्मा अन्य सामन्तों तथा वनराज का भोजन बन गया, वह बेचारा भाग गया। अनन्तवर्मा के धन और सेना पर वसन्तभानु ने अपना अधिकार कर लिया। सामन्तों से उसने कहा अपने अपने परिश्रम के अनुसार आप लोग भी इसमें बाँट लें, आप लोगों की आज्ञा से मैं भी थोड़ा बहुत लेलूँगा। इसी बाँट के कारण उन लोगों में भी

लड़ाई ठन गयी और वे भी नष्ट भ्रष्ट हो गये। वनराज को कुछ थोड़ा हिस्सा देकर अनन्तवर्मा के समूचे राज्य पर वसन्तभानु ने अपना अधिकार जमा लिया। इसी अवसर में वृद्धमन्त्री वसुरक्षित कतिपय मनुष्यों की सहायता से भास्करवर्मा नामक इस लड़के को इसकी बड़ी बहिन मञ्जुवादिनी को और इनकी माता महारानी वसुन्धरा को लेकर वहाँ से चले। परन्तु हम लोगों को इस आपत्ति में फसना था। इस कारण वृद्धमन्त्री दाहज्वर से मर गया। हम लोग अनन्तवर्मा के सौतेले भाई मित्रवर्मा के पास माहिष्मती नगर में महारानी और उनके बच्चों को ले गये। उस दुष्ट ने महादेवी के बुरी निगाह से देखा, जब महारानी ने उसे फटकारा, तब उसने समझा कि यह साध्वी बनी रह कर अपने लड़के को राजा बनाना चाहती है, तब से वह बालक को मारने के लिये प्रयत्न करने लगा। यह जान कर महारानी ने हमसे कहा—"नालीजङ्घ, तुम इस लड़के को लेकर किसी गुप्त स्थान में रहो, यदि जीती रही तो तुम लोगों का मैं साथ दूँगी अपना कुशल क्षेम बीच बीच में मुझे भेजते रहना।" मैं बालक को लेकर विन्ध्याचल के वन में चला आया। थकावट दूर करने के लिये अहीरों के एक पुरवा में कुछ दिनों तक हम लोग ठहरे। परन्तु राजपुरुषों के आने के भय से शीघ्र ही उस स्थान को छोड़कर मैं दुर्गम वन में चला आया। यहाँ आने पर इसे बड़ी प्यास लगी और मैं जल भरने ज्योंही कुएँ पर गया त्योंही गिर गया, जो आप ने आकर निकाला। अब इस अनाथ बालक के आप ही शरण हैं।" जब मैंने पूछा कि इसकी माता कौन जाति है, तब उस वृद्ध ने कहा पटने के बनिये वैश्रवण की कन्या सागरदत्ता के गर्भ और कोशलेन्द्र कुसुमधन्वा के औरस से

इसकी माता की उत्पत्ति हुई है। "यदि ऐसा है तब तो इसकी माता के और मेरे पिता के नाना एक ही हैं।" फिर मैं बड़े प्रेम से उससे मिला। वृद्ध ने कहा सिन्धुदत्त के पुत्रों में तुम्हारा पिता कौन है ? मैंने कहा सुश्रुत. यह सुन कर बूढ़ा बड़ा प्रसन्न हुआ। "अपने को नीतिज्ञ समझने वाले अश्मकेन्द्र को मैं भी नीति से उखाड़ कर उसके राज्य पर इस बालक को बैठाऊँगा" यह प्रतिज्ञा करके मैं उसको कुछ खिलाने के लिये उपाय सोचने लगा। उसी समय वहां दो मृग आये, और एक व्याध, मृगों के तीन बाण लगे थे। मैंने उस व्याध के हाथ से दो बाण ले लिये। बाण लगने से दोनों मृग गिर गये। एक मृग व्याध को दे दिया और दूसरे का चाम निकाल तथा और भी उसे साफ करके उसे पकाया। उन दोनों को मृग माँस देकर मैंने उसमें से खाया। इस काम में मेरी निपुणता देखकर व्याध बहुत प्रसन्न हुआ। मैंने उससे पूछा क्यों माहिष्मती का कुछ समाचार मालूम है ? उसने कहा "क्यों मालूम क्यों नहीं ? आज ही तो बाघ की चाम और हाथी की चाम बेचने वहाँ मैं गया था। चण्डवर्मा का छोटा भाई प्रचण्डवर्मा मित्रवर्मा की कन्या मञ्जुवादिनी को व्याहनेके लिये आरहा है, इस कारण नगर में खूब उत्सव हो रहा है।" यह सुनकर मैंने बूढ़े के कान में कहा "मित्रवर्मा बड़ा धूर्त है, वह कन्या के आदर से माता का अपने पर विश्वास बढ़ाना चाहता है, और इसी उपाय से कुमार को बुला कर मार डालना चाहता है। इस समय तुम जाओ, इस लड़के का कुशल और मेरी बात जाकर महारानी से कहो, और नगर में यह बात फैलाओ कि कुमार को बाघ खा गया। यह सुनकर वह दुष्ट मन में तो बहुत प्रसन्न होगा। उस समय महारानी की ओर से तुम

जाकर कहना "जिसके लिये मैंने तुम्हारी बातें नहीं मानी, वह बालक मेरे पापों से मरगया। अब जैसा तुम कहोगे वैसा ही करूँगी।" वह प्रसन्नतापूर्वक इस बात को मान लेगा। पुनः थोड़े से जल में वत्सनाभ नामक महाविष मिला देना और उसी जल में एक माला डुबो कर रखना, जब वह महारानी के पास आवे उस समय महारानी वही माला खींच कर उसकी छाती और मुँह पर मारे, और कहें "यही माला तुझ पापी पर तलवार का काम करे यदि मैं पतिव्रता हूं" फिर दूसरे जल में यह दवा मिला कर वही माला डुबो देना और वह माला अपनी लड़की के गले में लगा देना। इस प्रकार मित्रवर्मा तो मर जायगा और लड़की को कुछ न होगा। तदनन्तर प्रचण्डवर्मा को सन्देसा भेजना कि इस राज्य का कोई मालिक नहीं है, अतः आकर राज्य के साथ मेरी कन्या को आप ग्रहण करें। हम लोग भी कापालिक का वेष बनाकर महारानी के यहाँ भीख लेने जाँयगे और गाँव के बाहर श्मशान में रहेंगे। पुनः महारानी गाँव के मुखियों को तथा बूढ़े मन्त्रियों को बुलाकर एकान्त में कहें आज स्वप्न में भगवती विन्ध्यवासिनी ने मुझ पर दया की है। उन्होंने कहा है आज के चौथे दिन प्रचण्डवर्मा मर जायगा, पाँचवे दिन नर्मदा के तीर वाले हमारे मन्दिर से एकान्त देख कर सब आदमियों के यहाँ से चले जाने पर किवाड़ खोलकर तुम्हारे पुत्र के साथ एक ब्राह्मणकुमार निकलेगा और इस राज्य का पालन कर तुम्हारे कुमार को राजा बनावेगा। तुम्हारे बालक को मैंने ही व्याघ्र रूप धर कर छिपा लिया है और यह तुम्हारी कन्या मञ्जुवादिनी उसी ब्राह्मणकुमार की स्त्री होगी। आप लोग इन बातों को तब तक गुप्त रखें, जब तक कार्य सिद्ध न हो जाय।" इन बातों को सुनकर प्रसन्न होकर

नालीजङ्घ गया और उसने सब प्रबन्ध भी ठीक कर दिये। चारों ओर लोग पतिव्रता माहात्म्य गाने लगे। सचमुच वह माला ही उस पापी के लिये तलवार हो गयी। इसमें कोई कलाबाजी भी तो नहीं मालूम पड़ती क्योंकि वही माला राजकुमारी को दी गयी और उसको कुछ भी न हुआ। भाई! महारानी के विरुद्ध जो आचरण करेगा वह अवश्य ही भस्म हो जायगा।

बड़े महात्मा के वेष में मुझको और अपने पुत्र को भिक्षा के लिये आया देख कर महारानी बड़ी प्रसन्नता से आयीं और बोलीं, "भगवन्! हाथ जोड़ती हूँ इस अनाथ पर दया कीजिये। मेरा एक स्वप्न है क्या वह सत्य है?" मैंने कहा आज ही उसको देखोगी। महारानी ने कहा-यदि ऐसा है तो आपको इस दासी का बड़ा भाग्य समझना चाहिये. क्योंकि वह स्वप्न इसको (अपने को) सनाथ करने वाला है। यह कहकर मुझको देखने से घबड़ायी हुई मञ्जुवादिनी को महारानी ने प्रणाम करने के लिये कहा और वे बोलीं—यदि मेरा स्वप्न मिथ्या होगा तो कल मैं आपके इस छोटे महात्मा को पकड़वा लूँगी। मैं भी एवमस्तु कह कर और भिक्षा लेकर नालीजङ्घ के साथ वहाँ से निकला, मैंने पूछा—अल्पायु प्रचण्डवर्मा कहां है। उसने कहा—यह राज्य मेरा हो गया इस विश्वास से निडर होकर सभा-भवन में बैठा है, और गायकों का गान सुन रहा है। 'अच्छा तब तुम इस बाग में ठहरो' उस बूढ़े को यह आज्ञा देकर चारदीवारी के पास की एक छोटी मढ़ी में अपने सब सामान मैंने रख दिये, और उसको देखने के लिये वहीं राजपुत्र को बैठा दिया, तदनन्तर गायक का वेष बना कर मैं प्रचण्डवर्मा के पास गया और गान से उसे प्रसन्न

किया। मध्यान्ह के समय मनुष्यों के ज्ञान बढ़ाने वाले नाना प्रकार के नाच गान—यथा अनेक तरह के रोदन का अनुकरण, हाथ घुमाना, दोनों पैरों को ऊपर उठाकर नाचना, एक पैर को उठाकर और दूसरे पैर को मोड़ कर नाचना, बिच्छू और मगर के समान नाचना, मछली के समान उलटना आदि कई प्रकार के नाच नाचना प्रारम्भ किये। तदनन्तर वहाँ बैठे हुओं में से एक के हाथ से छुरी लेकर उसे अपने शरीर से लगा कर अनेक तरह के मैंने खेल दिखाये, फिर अवसर पाकर उसी छुरी से प्रचण्डवर्मा को मार डाला और वसन्तभानु हज़ार वर्ष जीवे यह मैं गरज कर कहने लगा। मेरे मारने को एक ने तलवार उठायी, झट मैं उसकी मोटी गर्दन पर चढ़ गया इसीसे वह अभागा अचेत हो गया। सब लोग देख ही रहे थे मैं दो पुरुष ऊंची चार दीवार लाँघ गया। चारदीवारी फाँद कर मेरे साथियों का यह मार्ग है ऐसा कहता हुआ चारदीवारी के पीछे से पूर्व की ओर मैं भागा, नालीजङ्घ ने पहले ही से वहाँ बालू बिछा दी थी जिससे पैरों का चिन्ह न उखड़े। फिर वहाँ से पश्चिम की ओर ऊंची नीची ईंटों में छिपता हुआ कितनी दीवारें खाइयाँ लाँघता जाकर मैं उसी मढ़ी में पहुँचा। गायक का वेष हटा दिया और उस भीड़ से निकल कर किसी प्रकार श्मशान की ओर चला गया। पहले ही से उस दुर्गामन्दिर में मैंने एक बिल बनवा रक्खा था और उसे एक पत्थर से ढक दिया था।

आधीरात बीत जाने पर एक हिजड़े (महल में ये लोग रहते हैं) के लाये हुए उत्तम वस्त्र और आभूषणों को पहन कर हम लोग उसी बिल में घुस गये। दूसरे दिन महारानी ने यथोचित मालवराज का अग्निसंस्कार किया और यह

दुष्कर्म अश्मकेन्द्र का किया हुआ है यह संदेश प्रचण्डवर्मा को भेज कर, गाँव के प्रतिष्ठित तथा मन्त्रियों को साथ ले कर वे दुर्गामन्दिर में आयीं। उन्होंने सब के सामने भगवती की पूजा की और उस मन्दिर में कोई भी छिपा हुआ नहीं है यह भी उन्होंने सब को बतला दिया। फिर ज़ोर से नगाड़ा बजाया गया, उसका शब्द सुन कर बिलद्वार के पत्थर को शिर से उठा लिया, और स्वयं निकल कर कुमार को भी मैंने निकाला। उस द्वार को बन्द कर मन्दिर से कुमार को लिये हुए मैं बाहर गया। सभी बड़े विश्वास और भक्ति की दृष्टि से मेरी ओर देखने लगे और प्रणाम करने लगे। मैंने सब को संबोधित करके कहा—भगवती विन्ध्यवासिनी आपको यह आज्ञा देती हैं कि इस राजकुमार पर जब आपत्ति पड़ी तब मैं व्याघ्र का रूप धारण कर इसे उठा ले गयी और आज कृपा करके तुम लोगों को उसे देती हूँ। आज से तुम लोग इसे मेरा पुत्र समझो और अश्मकेन्द्र की करोड़ों घटनाओं को लातसे कुचलनेवाले मुझको इसका रक्षक समझो। रक्षा के बदले में भगवती ने इसकी बहिन मञ्जुवादिनी मुझे दी है। यह सुन कर सब लोग कहने लगे, आज तो भोजवंश तर गया, जिसका रक्षक स्वयं भगवती ने दिया है। इस समय सब से अधिक आनन्द मेरी सास को हुआ। उसी दिन मेरा व्याह मञ्जुवादिनी से हुआ। रात होने पर उस बिल को मैंने ख़ूब अच्छी तरह बन्द कर दिया और भी अनेक प्रकार की मेरी दिव्यक्रियाओं को देख कर लोग मुझे देवता समझने लगे और मेरी आज्ञा पालने लगे। राजपुत्र को सभी भगवती का पुत्र कहने लगे। एक अच्छे दिन मैंने राजकुमार का चौर कराया और पुरोहित के द्वारा उसका यज्ञोपवीत संस्कार करा कर स्वयं नीति पढ़ाने लगा और

राज्यकार्य देखने लगा। मैंने सोचा राज्य तीन शक्तियों के अधीन है। मन्त्र, प्रभाव और उत्साह ये तीन शक्तियाँ हैं, इनके योग होने ही से कोई काम होता है। मन्त्र से कार्य का ज्ञान होता है, प्रभाव से कार्य का प्रारम्भ और उत्साह से कार्य की समाप्ति होती है। अतएव नेता को एक नीति का वृक्ष लगाना चाहिये, जिसके पञ्चांग मन्त्र ही मूल हों, दो प्रकार के प्रभाव ही स्कन्ध हों, चार गुण वाला उत्साह जिसकी शाखा हों, प्रजा पत्र हों, छः गुण कली हों, शक्ति और सिद्धि ये दोनों पुष्प फल हों। परन्तु यह काम अनेक मनुष्यों के करने का है, मेरे अकेले किये इसका प्रबन्ध नहीं होगा। मित्र वर्मा का मन्त्री इस काम के योग्य है। कोशल देश का रहने वाला है अतएव कुमार की माता के पक्ष का है और नीतिज्ञ भी है। इसके परामर्श न मानने ही से मित्रवर्मा का नाश हुआ है। मैंने नालीजङ्घ को एकान्त में बुला कर कहा, तुम आर्यकेतु के पास जाओ और उससे कहो कि यह कौन मायावी आकर हमारी राजलक्ष्मी का उपभोग करने लगा, इसने राजकुमार को भी सांप के समान पकड़ रखा है न मालूम उसे छोड़ेगा या निगल जायगा। इसके उत्तर में वे जो कहें सो मुझसे कहना। नालीजङ्घ ने दूसरे दिन आकर मुझसे कहा—मैंने जाकर उन्हें भेंट दी फिर इधर उधर की अनेक बातें हुईं फिर उचित समय पाकर मैंने आपके पूछे हुए प्रश्न पूछे। उन्होंने कहा, नहीं ऐसा मत कहो। पवित्र कुल सुन्दरता, बुद्धिमत्ता अत्यन्त बल, अधिक उदारता, चकित करने वाली अस्त्र की निपुणता, प्रचुर शिल्प ज्ञान, दयार्द्र चित्त, असहनीय तेज आदि सभी गुण इनमें वर्तमान हैं, जो दूसरी जगह एक एक भी नहीं मिलते। शत्रुओं के लिये तो ये कटीले वृक्ष हैं और मित्रों के लिये चन्दन वृक्ष।

अब अश्मकेन्द्र को उखाड़ कर राजकुमार को पिता के सिंहासन पर बैठा ही हुआ समझो इसमें कुछ भी सन्देह नहीं है। इसी प्रकार अन्य उपायों से भी उसकी परीक्षा करके मैंने उसे अपना सचिव बना लिया। फिर विश्वासी अनेक मनुष्यों को जो अनेक रूप धारण करने में प्रवीण थे उन्हें अपना गुप्तचर बनाया। उनसे ही लब्ध धनी और उच्छृङ्खल प्रजा को अलोभी प्रसिद्ध कर धार्मिकता प्रकाशित कर नास्तिकों को पीड़ित कर क्षुद्र शत्रुओं को शोध कर शत्रु के गुप्तचरों को मार कर चातुर्वर्ण्य को अपने अपने धर्म दृढ़ कर अर्थ अर्जन करने लगा। क्योंकि दण्ड आदि कार्य अर्थ ही से होते हैं, उसमें दुर्बलता होने से बढ़ कर दूसरा पाप नहीं है यही समझ कर मैं अर्थोपार्जन के लिये अनेक उपाय करने लगा॥ इति॥

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